

Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

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The shortest month ought to be made the longest in results. Time counts for less than tact and energy.

The gentle President Eliot, emeritus, of Harvard, maintains that the intellectual world has outgrown belief in original sin. But without the fact of original sin how could we account for the mental operations of President Eliot?

Why Blue Monday? Let us suppose that the teacher makes an earnest effort to banish the blue—is it likely then that the pupils will insist on maintaining a murky atmosphere?

Despite the sages to the contrary, there is a royal road to learning. It is the road of hard work and of broad, fruitful experience. It is what Thomas à Kempis rightly called it, "The Royal Road of the Cross."

Now is an excellent time to delve into the secret pocket of that little note book and take out and read the resolutions made at the last annual retreat. During the last half year how have they been carried out? And during the coming half year—well, what are we going to do about it?

Members of a religious order have a genuine family tree in the annals of their institute. They should be rightly proud of their spiritual forbears and eager to emulate worthy precedents; but at the same time they must guard against a blind following after blind traditions. There is such a thing, we must remember, as dry rot.

While bores are always bores and therefore inexcusable, it must be recalled that there are worse things than talking shop. This is especially applicable to teachers. The enthusiast who talks shop—and generally it is only the enthusiast who has sufficient bravery so to do—has at least something to say.

What do we know about Socialism? We don't get everything about the subject in the books of Father Vaughan and Mr. Goldstein. To be well read on the subject is to be well armed and capable of inoculating the little ones of Christ against what promises to be the dominant evil of the century.

Not all impulses are unworthy and not all instincts are evil. The teacher who believes the contrary and acts accordingly carries the principle of suppression to extremes. Suppression is a part of our work, but only a part; there is also such a thing as Direction. The former is destructive; the latter is constructive.

Frequent Communion is a step in the direction of Daily Communion. The oftener we succeed in getting our children to approach the holy table, the nearer we are drawing to the ideal set for us by the Holy Father.

A salutary mortification for the Lenten season—and for every other season—is to refrain our impulse to nag at children who are doing their best or their near-best. If that particular vice be not ours, well, there are others.

For the Holy Season of Lent.—Prayer and mortification—both means of drawing closer to God and neither an end in itself—are the dominant devotional topics at

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

this time of the year. The task is ours after realizing for ourselves and in ourselves the significance of Lent, to impart our knowledge and our zeal to the children confided to us.

It is well, for instance, to induce the children to attend more regularly at the church devotions and to make more frequent visits to the Blessed Sacrament, as well as to approach more frequently the holy table. Indeed, Holy Communion might well be made the central point of the season's devotions, by teaching the children how to make of all their prayers either preparation for the reception of Our Savior or thanksgiving exercises after the Holy Eucharist has been received. The method has the sanction of many eminent saints notably the holy Aloysius.

From time to time it is well for us to insist on the fact that God regards less the number of prayers we say than the devotion with which we say them; that it is the qualitative rather than the quantitative aspect of the matter that is important. Some children, following the promptings of a fervor that is praiseworthy but injudicious, make rash little vows to say the rosary so many times during Lent or to make the stations of the cross three or more times every day. They must be taught the salutary truth that God demands a reasonable service.

Despite the fact that diocesan official organs print the regulations for Lent each year, and despite the fact that the same regulations are explained from the pulpit, there are to be found both children and grown persons who have only a slight and fragmentary knowledge of the laws of the Church regarding the holy season and the penitential works that are of obligation. Several periods of religious instruction early in Lent ought to be devoted to questions and explanations bearing on fasting, abstinence and dispensations. Some children are found over-scrupulous about fasting, insisting on doing what the Church manifestly does not want them to do, while on the other hand there are fine healthy specimens of masculinity and femininity who claim they are too delicate to undergo the fatigues of the Lenten fast. The children must be made to understand that, while they are not bound to fast, they are, ordinarily, not exempted from the obligation of abstinence. Slightly different interpretations of the Lenten regulations are held to in different dioceses, so that it is impossible to enter here upon a discussion of the details; but for the individual teacher the duty is obvious.

Washington as a Farmer.—Perhaps, in view of the recurrence of Washington's Birthday, it is not out of order to call attention to the Father of His Country as a tiller of the soil. A glance at an article in the January Catholic Educational Review will show that the problem of agricultural training has for a long time occupied the attention of our Catholic educators. To bring before the average city boy the picture of Washington as a diligent and intelligent farmer ought to be salutary in many ways.

Material will be found in one of the latest biographies of the great Virginian, that by Mr. Worthington C. Ford. The gist of his findings is that Washington knew a great deal about farming, was progressive in a sane way, had both ideals and ideas and was no shirker when it came to work. His main difficulty was the inefficiency of the laborers at his command. Among other interesting things, Mr. Ford says:

"Eager for improvement, he sought hints in every direction, and applied such as met his approval. Each field was plotted for courses of five and seven years of crops, and the results were measured rigidly. Nor did he confine

his attention to the broad lines of action, to the leading features of his scheme. The smallest detail called for just the same notice as the larger. He knew the name of every horse and dog on the farm; he knew the color and distribution of the cattle, the number of his sheep and pigs. He had planned where and how they should be kept and what the return ought to be. He knew to a peck how much meal his farmhands required a month, and to a pound how much pork they were allowed. In killing time he knew the smoked product and the waste."

A Good Canal Question.—In one of our parochial schools the other day, the pastor, who happens to be a man wise in matters pedagogic, dropped into one of the classes and propounded this question: "How is it that the Atlantic end of the Panama Canal is farther west than the Pacific end?"

Of course he got answers—all kinds of answers. But, it seems to me, the answers are of secondary importance. The really big thing about the proceeding is that the pastor succeeded in propounding a question that was interesting and puzzling and that called both for thought and research. Also, the very form of the question imparted information. More than one child in that class, it is safe to surmise, did not until that moment know that the Atlantic end of the canal is farther west than the Pacific end.

One characteristic of the really stimulating teacher—and particularly the really efficient inspector—is a certain facility for framing such questions: Questions that conduce to thought, that are on live topics, that in some way reveal an unsuspected truth and that send the pupils on little exploring expeditions in the land of geography or history or common sense.

Such teachers are in refreshing contrast to the primary teacher Mr. Munroe tells us about in his "New Demands in Education"—a book which we commented on last month. This good lady, it seems, was receiving the condolence of sympathizing friends on the fact that her work implied so many hardships. "Yes," she agreed, "the children are a great nuisance when they come to school first, because they ask so many questions. But," she triumphantly concluded, "I soon cure them!"

Two Key Words.—Wrote Father Faber to a Carmelite nun: "I get more and more of a Carmelite in my affections; I wish I did so in spirit and in practice. The two things which my dear old Blossius tells us to be seem so exactly the description of a true Carmelite—**placid** and **mature**. Are they not two beautiful words? Placid and mature—I seem as if I could never have done meditating on them."

Such a meditation would be profitable even to those of us who are neither Carmelites nor Oratorians. Indeed, it ought to prove of special benefit to men and women engaged in teaching. What teaching is really effective that is not placid and mature?

Vacuous, ox-eyed benignity of aspect is not placidity. Neither is cold-heartedness nor indifference nor weariness of spirit. Placidity is an active quality—or rather the fine flower of many active qualities.

Our great model of placidity is Jesus stilling the tempest. While the sea raged, He slept in the boat—on a pillow, as St. Mark takes pains to assure us. And He spoke to the winds and the waves. Let us meditate on the manner of His speaking, and then we shall understand what it means to be placid.

Maturity implies growth. There are degrees of maturity as there are degrees of growth. The teacher who is mature is the teacher who has a sense of proportion, the teacher who knows enough of life and books and pedagogy to exercise discrimination, forbearance, generosity. Such a teacher distinguishes between the gravity of violating a school regulation and the gravity of a capital sin. Such a teacher knows that even the best children have their squirming periods, and why they have them. And such a teacher learns to keep one's soul in patience.

Placidity, maturity. Two splendid key words. Why not adopt them as a personal motto for a month? The results will assuredly justify our making placidity and maturity essentials in our philosophy of life.

Square and Thwackum.—Readers of a very remarkable early English novel will smile at sight of the names.

Square and Thwackum were two pedagogs, one of them a ministerial gentleman (Thwackum) and the other a philosopher (square). As a matter of fact, both were philosophers, though marvelously one-sided ones; Square was an eclectic, Thwackum a sceptic.

Square, it will be remembered, was very indulgent to the founding for whom Allworthk had chosen him as a possible preceptor. Square held human nature to be a perfection of all virtue—like our own President Eliot of the bedside manner, he apparently blinked the fact of original sin—and vice was to him merely a deviation from the normal. He was a very encouraging sort of gentleman, indeed, but a wee bit unreliable.

But Thwackum was different. Thwackum most emphatically did believe in original sin; in fact, he believed in little else. To Thwackum human nature was a sink of iniquity. And he was convinced that about the only way for grace to enter the soul was by the application of the rod to the body. Thwackum was no advocate of sparing the rod; and like many other Thwackums he could cite scripture to his purpose to prove that God wants us to beat little children.

Squares and Thwackums are ever with us. In different generations they assume somewhat modified shapes, but essentially they are both the children of their fathers. On the whole, we prefer the Squares; but we are not as wise as we ought to be unless we season our admiration with a pinch or two of the salt of practical sense and realize that we—yes, even we of this twentieth century—can read more than one lesson out of Thwackum's book. Not that corporal punishment is to return—Heaven forbid! But Thwackum stood for the principle of suppression, and the principle of suppression has its place, a minor place, in every philosophy of living and in every system of education that is destined to do effective work.

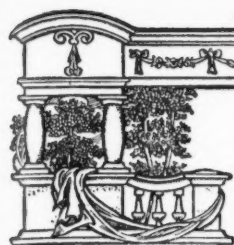
Days-Immortal.—"There are days in our lives which never fade into age, but keep, in our deepest memory, a perennial youth; and such days have mostly been marked, not by any great event of special importance to our earthly career, advancement, wealth or what not, but simply by a peculiar beauty that hangs about them—like an aura. They were not worldly days; and so, as we olden with our passage through the world, they stay young, and we love them as pure youthful things are loved."

Thus writes John Ayscough in his recent book of thumb-nail travel sketches. "Saints and Places;" and what he writes may well serve as the basis for at least one sweet and salutary meditation. That little paragraph is genuine literature in little, because it is true to human experience and because it is a gem of artistic word artistry.

Have we not all the memory of such immortal days—days that are eternally youthful and therefore eternally bright? Days are they which we have no wish to blot out of the mosaic of the past—rather are we anxious to keep them forever near us to comfort and to cheer. True gifts from Heaven such days seem—blessings, even in memory almost palpable—showered upon us from the source of all sweetness and all good. We speak, perchance, of our "red letter" days; and we have at least heard of certain "blue" Mondays. But the days we cherish and love—in prospect and in retrospect—are those truly golden days to which the writer pays his tribute.

But one thing that he might have said the writer does not say—I suspect it is because he wants the reader to discover it for himself. He does not say that those glorious days about which the auro of blessed loveliness eternally hangs are very often days of sacrifice, even of suffering. At all events, they are largely of our own making; and when, patiently and humbly we shoulder a cross, even a little cross, or when we reach out to the cross of a brother and bear it for a space, we have the consolation of knowing that we are fashioning, with God's grace, a day destined to be in the truest sense immortal.

While you think of it send \$1 for the current year's subscription and get a receipt by return mail. You will thus save money and avoid bothering about the matter later in the school year when you are rushed with work.



Relation of The Parochial Schools To Citizenship.

By Rev. John A. Dillon, Supt. of Schools, Diocese of Newark, N. J.



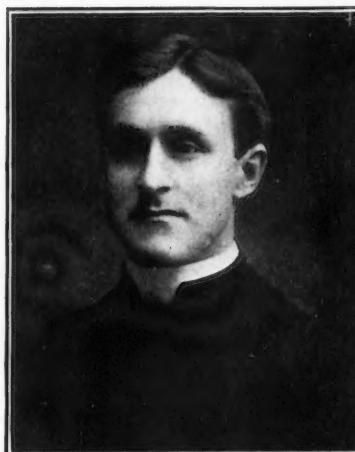
(The birthdays of both Washington and Lincoln being observed in February, it is fitting that our schools give special attention during the month to lessons tending to inculcate full appreciation of the duties and privileges of American citizenship.—Editor.)

The parochial school is as old at Christianity, and in its present form is the outcome of the various views on education that have sprung up in the course of Christian centuries. As such it fully realizes that now one necessity, now another, becomes more imperative; that according to the circumstances of the day, some one characteristic virtue is more called for than another, and it is always alive to the demands of real up-to-date citizenship. It realizes that "in every well ordered civil community there is a tendency making for progress and a tendency making for civilization. Progress is an external and instrumental element in the well being of a civil community; civilization is its intrinsic complement, the goal of its perfection. Progress comprises wealth, what wealth can procure, material comfort, conveniences of life and the material aids of refinement. Civilization denotes intellectual and moral qualities that make community of life agreeable, salutary, finished and ennobling. Progress calls for the commercial and industrial virtues, civilization demands something more. A people may for a time be progressive in a high degree and may possess a spurious refinement, deceptive by its appearance, without being highly civilized; and a people may be advanced in civilization, though lacking in progress. The measure of a people's civilization is their practice—not merely their profession—of the virtues which liberalize ideals and conduct; the measure of their progress is the skill and industry with which they use their intellectual powers to control and adapt to human needs the forces of nature. **The Motive of Good Citizenship.**

The adequate purpose of education, so far as it regards the present life, is to form citizens, that is to say, men and women capable of promoting progress and enriching civilization. But undoubtedly its paramount aim should be to fit youth for civilization, that is to say, for life in a civil community. Men may be induced to observe the law from one of three motives: self-interest, fear of superior physical force, or love or righteousness. And unless observance of law springs from this last as the dominant motive, we may have "honored and respected citizens" who are clear sighted enough to see that their business enterprises are more secure under the reign of law, and that it is to their advantage to avoid incurring the risk of legal penalties; but not men possessing the moral attributes of citizenship.

The careful student of the parochial school system will discover that, though the system is pliable and capable of meeting passing demands, nevertheless, it has in it even from the mere secular point of view, an undying element of efficiency in the thoroughness and strength which results form a steadfast and intelligent adherence to the fundamentals, taught by a noble band of religious teachers, who have severed themselves from the distractions of the world, and who by their unselfishness and constant devotion to their calling continually use every means to perfect themselves for that labor of love which they have chosen as their better part.

But though the parochial school was conceived in a spirit of practical religion, though it is capable of meeting special demands, though it stands for thoroughness, if this were all that characterized the system there would be relatively little reason for its existence. We believe that it goes further; that it gives what we hold to be the spring



and source of all that is good and virtuous; that natural qualities alone, no matter how attractive and useful, will not stand the test of trial, but must be beautiful, elevated and strengthened by supernatural qualities. We believe that the parochial school gives not only the fundamental three R's of secular knowledge, but adds a fourth Religion—A system of beliefs and practices; a belief in a just and loving personal God; a personal Saviour; the reality of a union between God and man through prayer and the sacraments; the necessity of external as well as internal worship, in a word, the duties of love to a Creator. We believe that learning without religious is dangerous, that religion with learning is strengthened, fortified and enriched. We believe that true character is life dominated by right principles; that religion alone furnishes these principles; and that the highest citizenship is attainable without such character.

What are these principles? They are clear and definite convictions of the mind, giving expression to those eternal truths as to what is right and wrong, becoming dictates of conscience and permanent standards of action. The sum of these principles forms an ideal. Clearly then, the stronger the conviction, the stronger the principle; and the higher the principle the nobler the ideal.

Character Development Makes for Good Citizenship.

In the parochial school religion and education are one. Secular knowledge is based on religious evidence, and religious conviction is engendered by the study of the natural things around us. Corrections, admonitions, encouragements are based on religious motives; and in the study of nature, of history, of geography, the workings of supernatural providence as well as the energies of nature and our national heroes, are pointed out to the young plastic minds. Religious training is ever present in our schools, even as the military training is ever present in the military school; and specific religious instruction is brought down catechetically to the lowest grade and insisted upon constantly and systematically, even as specific military instruction is demanded in our national military schools.

This religious influence and training is but a presentation to the young mind of religious facts, allowing that mind to form its convictions; it sees these convictions put into practice, not at stated intervals, in a formal way, but constantly and naturally by the religious teachers, un-

der whose charge it happens to be. These convictions off renewed and strengthened by more positive religious instruction become fixed, and thus the best and noblest ideal is placed before the child; that ideal is stamped on his mind in the form of sound principles; the habit of acting according to these principles is so firmly established that it should last for the rest of his life. The parochial school, therefore, teaches religion as a means of attaining conviction; conviction begets principles, and principles beget an ideal; an ideal embodied in a set of definite principles dominating life constitutes the exemplary man of character.

Let us now consider the usefulness of this instrument for eradicating pauperism and fortifying citizenship against the inroads of delinquency and crime.

By pauperism, I suppose is meant, the condition of those who are destitute of the means of support, and are a charge upon the community. The victim of pauperism has lost the virtue of hope, the highest aspiration of the religious soul; he has lost the sense of reverence, the religious recognition of a just Legislator; he has abandoned the sense of responsibility, one of the strongest demands of religious truth; he has lost the virtue of charity towards others as well as towards himself, and charity is practical religion.

How is it conceivable that a child after the course of study which I have outlined, can be totally forgetful of those early impressions which took hold of his mind at the most impressionable period of his life? How can his soul completely stifle those practical dictates of right and wrong, the truth of which it has seen a thousand times illustrated and put into daily practice?

But the victim of pauperism is face to face with extreme poverty, and hence those noble characteristics which have been instilled in him may break down in a matter-of-fact world. Bearing in mind that poverty is not pauperism, but may possibly lead to pauperism, the school has familiarized its pupils with practical examples of poverty raised to the excellence of a virtue; of poverty voluntarily assumed as a means to higher perfection; of poverty which becomes the admiration of all great minds. It has familiarized the child with the scene of Bethlehem; with the household of Nazareth; with the life of St. Francis of Assisi; and, in a certain sense, by his daily intercourse with those courageous men and women who, by religious vow, have forever given up every right to ownership of any kind of property; it has taught him in concrete form that poverty need not be a drawback, but can be an assistance to loyal and self-sacrificing citizenship.

How Religion Affects Delinquent.

Delinquency is a general disposition not to comply with the duties and proprieties of an upright citizen. The delinquent may be a haughty man; religion exalts the humble and teaches that "the proud one shall fall." The delinquent may be an indifferent man; religion teaches "I would thou wert hot or cold." The delinquent may be a negligent man; religion teaches "Render to Caesar the things which are Caesar's, and to God the things that are God's." The delinquent is unfailingly selfish, there can be no religion without sacrifice.

The parochial school pupil has been taught reverence in its widest and strictest sense; reverence for God; reverence for those in authority, the representatives of God; reverence for law, the voice of God; reverence for his noble self, the image and likeness of God; reverence for his fellow-men, the children of God. Now it is clear that a child imbued with such a spirit of reverence will instinctively show it forth in his conduct, will carry it out into practice wherever it is necessary or becoming in civic life, because it springs, not from the principle of mere expediency or material advantage, but from his deep-rooted reverence for God from whom all authority comes.

Crime is an act or omission which the law punishes in the name and on behalf of the state, whether expressly forbidden by statute or because so injurious to the public as to require punishment on grounds of public policy. From what I have said concerning the inculcation of reverence, it follows that this training most effectively safeguards our children against the commission of crime. But if I were to stop there you would have no adequate notion of how effectively and pointedly it instills into its children a horror of crime. Consider: practically every

crime is a sin, that is, a violation of the natural or divine law, a violation of an ordinance of right reason for the common good promulgated by him who has charge of the community. Now what does the Catholic Church think of sin? Let me answer that question in the words of Cardinal Newman, one of her most illustrious writers: "The Catholic Church," he says, "holds it better for the sun and moon to drop from Heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse. I think the principle here enunciated to be the mere preamble in the formal credentials of the Catholic Church, as an Act of Parliament might begin with 'Whereas.' Such a preamble then gives a meaning to her position in the world, and an interpretation to her whole course of teaching and action."

Religion Instills Respect for Authority.

But if there is one thing more than another taught in our schools, it is an instinctive horror of sin, a shrinking from anything that has on its face the least shadow of sin, "giving," as Plato puts it, "a distaste for sin, by a growth of God in the heart." The child is taught the meaning of the words "Thou shalt" and "Thou shalt not," he is taught that quite apart from law we are bound to do right because it is right, because our conscience tells us what is right, because God made us not only to know and love Him, but also to serve Him, and this makes law-abiding citizens.

It may be that this religious spirit, this keen vision and leaning to what is right, this sensitive shrinking from what is wrong, may become dimmed and weakened later on by contact with the world; but I may say that it is our experience that in the boy or girl trained in our Catholic schools this instinct seldom wholly dies out, however much it may be hidden from view. After long years and in the most unlikely and irreligious environment, we still find in the individual that the voice of conscience has not lost its power, that it still sways the wayward heart.

Therefore, when we add to all the means given in the general tenor of education, this most forceful one—religion—it is our opinion that nothing more can be done for the child to turn him away from crime or rather, to make him turn himself away from crime. For the qualities which make for right citizenship have been impressed on his mind negatively, by effecting an instinctive horror of sin; and positively, by placing before the child the best and noblest ideal in Christ Himself, who lived in our own nature the life we should live; that ideal has been stamped into his mind in the concrete form of sound principles; and the attempt has been made to establish so firmly in him the habit of acting according to these principles that they will naturally last for the rest of his life.

The parochial school, therefore, making for character builds up solid citizenship and surrounds it with an impregnable fortress of religious aspirations and ideals against the evils of pauperism, delinquency and crime.

The Personal Equation.—"Two children," says Ruskin, "go to school, hand in hand, and spell for half an hour over the same page. Through all their lives never will they spell from the same page more. One is presently a page ahead, two pages, ten pages; and evermore, though each toils equally, the interval enlarges—at birth nothing, at death infinite."

This brief passage is a bit of literature—genuine literature in the best sense of the word. For it not only states a fact but goes beneath the fact to the underlying, essential truth. It contains matter for serious and searching thought. The personal equation enters intimately into the life of the classroom and into the larger and deeper life of the world.

"Never will they spell from the same page more." The companions of our childhood at school and at play; the fellow novices who read with us the theory of the religious life; the associates of our first years teaching—what pages, think you, are they reading now in the great Book of Life? Truly, "the interval enlarges"; and the more a man advances in the Book, the more he finds himself alone. Was it not Thackeray who said that every man is a solitary island in a sea of infinity?



A REVIEW OF RECENT EDUCATIONAL PROGRESS



Survey of the Year Just Closed, With Special Reference to
the Advance of Catholic Ideals in Education.

By Rev. M. J. O'Connor, S. J., New York City.

Indications continue to multiply that the ancient controversy regarding the place of religion in the education of children has changed in temper and in scope. On almost all sides there is a growing disposition to look fairly at the problem of public education and to consider the question of religious instruction in its intimate and necessary relationship to the whole course of study and as an indubitable factor in the character forming influences of school life. In one of its issues late in 1911 "Harper's Weekly," no great friend in earlier days of the policies defended by the Catholic Church, made this interesting statement: "The great cure-all for all the difficulties and troubles that lie ahead in this country, and all other countries, is the improvement mentally, spiritually, morally, of the people of the country. The powers that must be used to secure that improvement are education and religion. Education gets ample attention, but without strong reinforcement of religion it will not bring our country and our civilization safely through the perils ahead of it. It is mainly to religion we must look to make men friends of peace, respecters of justice, upholders of righteousness. If there is to be nothing in our life but grab and get, no joys but the joys of the senses, no happiness but what is based on material superfluities, we shall not last long nor go far."

Lecturing in Philadelphia late in February on "Some Grave Mistakes in the Educational System," Dr. Hall, president of Clark University, Worcester, Mass., openly avowed his unqualified admission of the Catholic contention in regard to religion in the school curriculum. The Doctor's position is the more worthy of note because it is not so long since his conviction in the matter seemed decidedly hostile to religious training in the schools. "I think," he says, "our Catholic friends are right, that religion is an essential element in the education of the young, and there are plenty of methods by which it can be given even under our system."

To be sure the awakening sense, of which these and a multitude of similar testimonies give indisputable evidence, that it is unwise to pay much attention to loading up the child's mind with facts and purely utilitarian knowledge and little or none to building him a good character and laying a solid moral foundation for sound citizenship, is but an encouragement to those who have been waging persistent fight for religious instruction through weary years. It will not do to base upon the awakening extravagant hopes for a speedy and successful issue of the long continued struggle. Nevertheless it is comforting to note the growing appreciation of a lack in the elementary training of our early specialization of our higher education. The latter affects the culture and broadmindedness of the people, the former their right mindedness.

Paternalism in State Education.

"Are we not going too far in paternalism?" asks one writing on the increasing trend towards formulating plans for a central coordinating body under state control to have jurisdiction over all activities in connection with the schools. The proposal is on its face subversive of one of the dearest natural rights of parents, the right to educate and train their own children as their conscience dictates. It seems that the promoters of the scheme are far from being content with their actual achievements—free text-books, free transportation, sometimes free lunches, baths, medical inspection and prescriptions, visiting nurses, and in some instances free clothing. Happily strong protest has been made from different quarters during the past year, and the effort to safeguard home and parental rights against the pet hobbies of so-called scientific and enlightened social work and study will no doubt endure. Public sentiment is clearly opposed to the propriety of charity workers entering uninvited into the homes of school children to do for these children what old-fashioned ways presumed should be done through and

by their parents.

Fundamentals Versus Fads in the Schools.

"What ails the schools?" has been the topic of many an educational comment during the year and many a complaint has been voiced that we have wandered far afield from the safe conservatism which affirms the proper scope of elementary training in the common schools to be a thorough grounding in the fundamentals of the three R's. Experienced educationists recognize that it is our unlimited resources alone which make it possible to continue the disastrous waste of money, time and energy the haphazard methods of an ever-changing school system imply. The future must find, say they, more economical lines along which to develop our teaching plans. Writers in a widely read magazine, in a series of articles running through the issues of the last four months of the year, spoke with amazing frankness of "the evils of the American Public School System which have led to its present inefficiency."

The burden of their criticism is what they term "over-education." The attempt is made to teach children too much and the result is that they leave school with a superficial knowledge about a lot of things, but with no accurate knowledge of anything. "The fault," says one temperate critic, "lies not with the pupils, nor chiefly with the teachers, but with the system under which too many studies are prescribed." To be sure the scope of human intellectual interest has been greatly expanded with the past generation or two, and there is now much more to learn. But it is equally true, as the same judicious critic affirms, that the mental and physical powers of children have changed so little that, with all the asserted "improved methods of education" quite as much time is required now as in older days for thorough instruction in the fundamental branches which must constitute the bulk of ordinary schooling.

Sex Instruction in the Schools a Mistake.

Every thoughtful Christian must deplore the claim made by many today that the enlightenment of mere school children about the evil consequences of indulging certain passions will serve as a panacea for every form of sexual evil. It is foolish for our misguided enthusiasts for eugenics to assert that that the helpfulness of this latest fad in educational training is supported by experience. Rather does experience make clear to every honest mind the fact that enlightenment on such topics is itself a prolific source of manifold evil, unless it be wisely discriminating and safeguarded by religious and moral training. "Young people know too much," is the pertinent statement of a physician of New York City explaining certain conditions in the metropolis, "and they know too little. They are being educated far beyond the limits of other days in physiology without gaining at the same time sufficient moral education to enable them to see the right and wrong of what they do." A clean heart is no less precious a heritage than a sound heart.

The Fallacies of Socialism in Public Schools.

Early in April a New York newspaper devoted a whole page of the magazine section of a Sunday issue to a story which admirably illustrates the energy and enterprise which Socialists show in their attempt to establish their subversive principles. Within a year there is recorded an increase of over 400 per cent in the number of important colleges and universities in which the Socialists claimed their propaganda had a foothold. Three separate college publications, Yale and Harvard supporting two of them, are devoted entirely to the work of the Socialist local organizations issuing them. Their college organization is remarkable. Socialist local societies, with Socialist libraries and Socialist lecturers in frequent attendance, number more than fifty, hardly any sizable university being without its group. As with college fraternities, these local centers bring their graduates together into "alumni

groups," and plans have matured to use the talents of the capable menu belonging to these groups in the preparation of cleverly prepared popular literature to stimulate debate and to awaken interest in Socialistic schemes. Two questions spring to the lips as one reads the report of these activities. Are the schools concerned doing their duty in providing opportunities for their students to study the other side of the question? It surely were no difficult task to introduce into their classes courses in which their students may be made acquainted with the truth regarding a system which means mischief wherever it shows itself. And the second question—why will some Catholic parents entrust the education of their children to institutions in which, in matters of vital importance to society, the field is left entirely to Socialists?

Development of the Catholic Educational System.

Meantime Catholics at home and abroad are wide awake to the duties laid upon them by the need they realize of ever-increasing development of a system in which the element of religious training alike in elementary, secondary and higher education is carefully fostered. America's correspondence has chronicled in the course of the year the splendid work done by Catholics in Italy, France, Spain, Australia, Holland, England and Ireland to promote the cause of religious training, affirmed everywhere to be the basis and backbone of the child's education. What we are trying to do at home is gathered from the excellent reports issued by the Reverend Superintendents of schools in the different dioceses, and by our colleges, as well as from the interesting year book published by the Catholic University in Washington. This last, it may be noted, gave excellent token of gratifying progress in every phase of the many-sided activity that has filled the life of the university in these latter years. Probably the most far-reaching influence it has called into play in 1912 is the projected new Sisters' College and Training School for the more advanced formation of those who are and ever will be our chief instruments in the building of the Catholic elementary school system in this land. A notable contribution to the story of the wonders that Catholics have wrought through the sacrifice they ever cheerfully make to maintain an educational system in which religion is the vital element, is the splendid sketch of Catholic Schools in America by Dr. Burns, president of Holy Cross College, Washington, D. C., written for the article "Schools" and appearing in the Catholic Encyclopedia, Vol. XIII, published last spring. It tells how well equipped we are today to meet the evils which the promoters of a secular system of training would fain impose upon us. The article is an admirable summary of the author's "Growth and Development of the Catholic School System in the United States," the second edition of which masterly history of the educational achievements of Catholics in this country Benziger Bros. had ready for sale early in the summer.—("America.")

HOW CHILDREN MAY KEEP LENT.

Some Suggestions for Teachers' Talks to the Class.

Rev. Madame Cecila, London Eng.

How are you, my children, determined to keep Lent? Our Immaculate Mother expects you to live up to your profession; Christ, your Master and Redeemer, wishes you to be worthy of Him. Moreover, it is for your own eternal welfare to keep this holy season, and, finally, it is for the good of your neighbor, since good examples provoke imitation. Now we can descend to particulars and ask, "What will you offer God as a Lenten penance?" If you can not accomplish more than you do at present, if the quantity can not be increased, then let the quality be better. It is, however, generally possible to do both. There are few who could not promise to be more diligent in attending Mass and Benediction on week-days, and to give five minutes daily to some extra devotion. Then, too, Lent is a time for practicing fraternal charity, and this can be done by letting the poor profit in some way by our sacrifices. For example, we can give to charity the money we save by our acts of self-denial, or we can do some needlework for the poor, or render them some personal service. All these acts of virtue are included in our "reasonable service" since they are done to our neighbor as unto Him who hath redeemed us and who has transferred our obligations, due to Him, to our fellows.

Lastly, we are exhorted to offer our bodies as a living sacrifice, and this involves self-denial. Here we should choose some practice which will not engender self-love, put others to inconvenience or affect our health. On the other hand, we must not omit some act of mortification through human respect. Few girls are so delicate that they can not give up one particular kind of food to which they are partial. Certainly all can give up sweets and other luxuries and abstain from frequently theaters and other places of amusement during this holy season. Even though a ticket be given you, you can refrain from using it. The expenditure of money offers a wide field for self-denial, and to keep this simple resolution, "No unnecessary shopping during Lent," may almost amount to heroism for those of our girls for whom the shops are a great temptation.

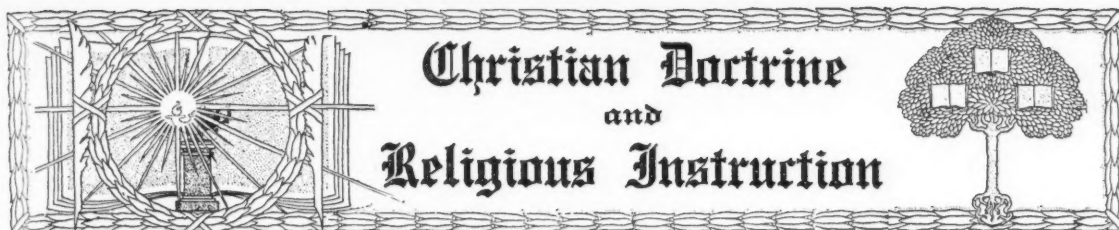
Now, having decided what you will do for God, your neighbor, and yourself during Lent, the next step is to write down your resolutions lest before the end of Lent you should forget what you had promised. Also if they are written down you can read them once a week, before going to confession, not necessarily as matter for accusation, but as "a pull r" on the road. Some girls get thus far and then they come to a dead stop. Like Lot's wife, they began to do the right thing, they set their faces in the right direction, but, instantly regretting the sacrifice involved, they looked back longingly and so remained rooted to the spot. It is fatal to the execution of a good resolution when we set to work to pity ourselves for having to keep it. How such a frame of mind dishonors God! Would you accept a birthday present, Child of Mary, from one whom you knew to be unwilling to offer it? "God loveth a cheerful giver," and he who gives promptly gives twice. So let there be no repining, since true love is only satisfied by giving that which costs something.

Go on "pegging away" at your Lenten resolutions and if you fail, begin again. Your very failures show that you picked out something worth offering to God. You remember how you "pegged away" at saving enough to buy a new bicycle or a violin, and you did it without regret. Do as much for God. Let the poor destitute children profit by your Lenten sacrifices, and remember that if you are one of those who can not fact, that this act of charity is not optional for you; it is obligatory since our bishops ask us to give alms as the price of our dispensations. Also remember that our alms have to be in accordance with our means, so that one who has plenty of pocket money or who earns good wages does not satisfy the obligation by giving a few cents or a quarter dollar for her Lenten alms.

Refraining From Self-Indulgence.

It is not easy to deny ourselves when our senses claim every gratification. We long to see or hear or possess that which would soil the purity of our soul. We were created for happiness and our fallen nature is ever seeking it in the wrong way, while the devil renders the coveted object so attractive. But in spite of these seduction we must listen to faith and reason and refrain bravely from indulging our senses, our caprices, our likes and dislikes when such indulgence would be sinful, dangerous to ourselves, or disedifying to our neighbor. Often we shall find it necessary to give up some lawful satisfaction, just as a wise man refrains from going too near the edge of a precipice, lest he should be seized with giddiness.

How are we to put all this in practice? How are you, Child of Mary, to acquire the habit of self-denial? Just as you would acquire any science; by beginning at the first principles and steadily working at your task. You know well that certain temptations continually beset you—for example, you often boast about what you have done and are going to do. Or perhaps want of charity is your great defect. In both these cases your self-denial must be brought to bear upon whatever nourishes or provokes these sins. Probably you would do well to watch over your words so that none prompted by vanity or want of charity pass your lips. It needs a real effort to hold back a word you are longing to utter, but you can make this act of virtue if you have a determined will. In temporal concerns, my child, you probably know how to will. Bring this same energy into play when it is necessary to humble yourself, to accept a reproof, to rise promptly, to obey an unlovable superior or to speak kindly to one for whom you have no special sympathy.—(Continued on Page 345)

**SCHOOL CALENDAR, FEBRUARY, 1913.**

- 1 S Ignatius. Brigid. Ephrem. Sigbert.
 5 S **Sunday, Quinquagesima Sunday.**
G. Jesus Cures a Blind Man, Luke 18.
 2 S Candelmas. Cornelius. Flosculus.
 3 M Blase, B. M. Anschar. Celerinus.
 4 T Andrew Corsini. Joseph a Leonissa.
 5 W *Ash Wednesday. Agatha. Philip.
 6 T Theophilus, Mel. Titus, B. Dorothy.
 7 F *The Crown of Thorns. Romauld.
 8 S John of Matha. Cointha. Denis.
6. Sunday, 1. Sunday in Lent.
G. The Temptation in the Desert, Matth. 4.
 9 S Cyril of Alex. Erhard. Appolloni, V.
 10 M Scholastica, V. William. Irenaeus.
 11 T Mary of Lourdes. Lazarus. Jonas.
 12 W *Ember Day. 7 Servites. Modestus.
 13 T Maura. Fusca. Catherine of Ricci.
 14 F *Ember day. Lance and Nails.
 15 S *Ember day. Faustin. Jovita.
7. Sunday, 2. Sunday in Lent.
G. Transfiguration of Our Lord, Matth. 17.
 16 S Juliana. Junilla. Tanco. Onesimus.
 17 M Fintan. Theodul. Silvin. Luman.
 18 T Simeon. Helladius. Flavian. Silvina.
 19 W *Conrad. Mansuetus. Barbatus.
 20 T Eleutherius. Mildred. Adelaide.
 21 F *The H. Shroud. Maximian. Felix.
 22 S Peter's Chair at Antioch. Paschasius.
8. Sunday, 3. Sunday in Lent.
G. Jesus Casts Out a Devil, Luke II.
 23 S Peter Damian. Milburga. Lethard.
 24 M Matthias, Ap. Ethelbert. Sergius.
 25 T Tharasius. Caesarius. Justus. Herena.
 26 W *Margaret of Crotona. Nestor, B.
 27 T Leander, B. Baldomer. Bessa, M.
 28 F *5 S. Wounds. Theophil. Romanus.
 * Days of abstinence.

CHRISTIAN DOCTRINE.

By Sr. Margaret, O. S. D., Hastings, Neb.

That person is a great moral teacher who can make right seem beautiful and worthy of supreme effort. Such persons quicken the moral purpose and steady the wills of all who come within the radius of their influence. It is not what teachers say, it is more the atmospheric conditions that they induce which uplifts and renews moral courage. It is not the rules of conduct which a teacher lays down that will help her pupils, it is rather the ideals of conduct which she leads them to love and desire. For life is not guided by cold concepts that we keep in memory, but by the warm sentiments and emotions that live in the heart.

A sympathetic, zealous teacher will find or devise good methods and will enjoy them with discernment, dealing with each pupil as an individual soul, unlike any other that exists or has existed. Her very presence commands attention, solicits interest, and suggests thought. She is alive and she awakens life. Her pupils learn to feel that it is good to be where she is and they follow gladly.

Teaching is leadership. It is essentially the art of stimulating and guiding the activity of another person's mind. You cannot inject moral ideas into a pupil's circulation as the doctor hypodermically injects drugs into the blood. The only thing that you can do is to lead him to center his attention on the idea you wish him to get by arousing his interest in it. There the teacher's power stops and the pupil's mind must do the rest. The teacher is a guide. She arouses and directs the mental activities of the pupils.

How may a teacher acquire this power? By drinking

strengthening draughts from the deep reservoir of sympathy, zeal and courage. A teacher lacking sympathy never becomes a leader, no matter how honest, intelligent and well meaning she may be. She may command the respect, but she cannot win the hearts of those around her, and they will turn from her to one less worthy who knows the way to their affection.

The teacher of Christian Doctrine has a cause to serve, the helping her pupils to make a life. To this cause she must bring zeal. She must believe in its dignity. She must throw into her work her whole soul. She must be willing to deny herself for it. Nine-tenths of the failures of life are due to lack of zeal to the work in hand.

All the powers that a teacher possesses require the backing of courage to make them effective. Zeal, sympathy, conviction of right, high ideals, and knowledge are worth very little in a teacher unless she has the courage to put them to use. Many a teacher knows what she ought to do but lacks the courage to do it. The teacher who brings to her work sympathy, zeal and courage cannot be other than an inspiring teacher.

Some Essentials in Teaching Religion.

St. Francis de Sales says, "You may say what is true and beautiful as much as you will, but if you do not say it in the right manner you have said nothing." Therefore, in teaching Christian Doctrine, due regard must be paid to the nature of the child, his course of development, his powers and his needs. This demands that the teacher, besides having a knowledge of the truths of religion, must make the lesson attractive and practical.

The secret of the moral training of children is to get them to want to do right. Once make right conduct an object of desire, a thing to be sought, and the moral safety of the child is assured. The right must be made attractive. I do not mean by this that the deed itself must be attractive, but the doing of it must seem to the child's moral nature more desirable than the not doing it. A boy may dislike a task in Christian Doctrine, and yet may feel that he would rather do this disagreeable task than weakly shirk it.

In teaching Christian Doctrine, matters that are not of special importance should be omitted. The truths of religion are not to be presented mainly as matters of knowledge and learning, but rather as motives impelling the children to regulate their lives according to the doctrines of religion. Therefore, it is impractical to use in the school learned expressions and technical terms as they occur in theological works. Christian life, not science, is the chief thing in Christian Doctrine.

Such religious truths are in a measure the foundation of others, and, hence, of great importance in awaking religious convictions and raising the moral character, are to be dealt with very definitely. The following religious truths are of special importance: The end of man, heaven and hell, judgment after death, the resurrection of the dead, the greatness of God and His justice, Divine Providence, the Divinity of Our Lord, the Catholic Church, and the command to love our neighbor. Such truths should stand out like mountains in the minds of the children.

Those doctrines which teach the duties of children and warn against the sins of youth are to be especially insisted upon: such as purity, obedience, gratitude and kindness. These lessons exercise a powerful influence upon the will and affections of the child; they make the child understand that religious instruction is not simply a lesson to be learned, but a life to be led.

Early Lessons in Christian Doctrine.

Do not wait until children can read and study to teach the Christian Doctrine. Teach them to make the sign of the cross and to say the principal prayers correctly and

distinctly. Open their young hearts to the love and reverence of the Holy Child. Show them that He hears their prayers, because He is ever near them. Tell them of the great love of our divine Lord, showing them the crucifix and the wounds in His hands and feet and side. Speak to them of the Blessed Mother, who is also their mother. Remind them of the guardian angel that follows them everywhere. Some good pictures and stories will aid in impressing these lessons on their minds.

In the second and third year the principal truths of religion should be taught in connection with the Bible history. The teacher must use the utmost care that the children receive correct impressions of the truth. Teach the children to spend the day in a Christian manner, to bless themselves when awaking and then to kneel down and offer to God all their thoughts, words and deeds, and recite a few prayers, especially the Our Father, Hail Mary, Apostles' Creed, and Acts of Faith, Hope and Charity; to pray before and after meals; to make aspirations during the day; to invoke the holy names of Jesus, Mary and Joseph in temptation; to examine their conscience at night and to make an Act of Contrition. In fine, children should be taught to use the means God has given to lead a virtuous life and to attain the end for which He has placed us in the world.

APPROVED TEXTS FOR CATECHISTS.

The Catechist's Manual. Course of Religious Instruction of the Institute of the Brothers of Christian Schools. Brief Course. Authorized English version. Philadelphia: John Joseph McVey. 1912. Pp. 243.

If the Catechism question is ever to be solved, the definite answer must come from teachers such as the Brothers of the Christian Schools. Then we shall be sure that the solution is the result not merely of an individual, but of the experience, practically tested, of many pedagogically trained catechists. Moreover, it will be the solution of those who have entered upon their work from sheer love of it, and whose idiosyncrasies have been eliminated by a rigid discipline of self-effacement, and by an impartial testing of approved methods on the pupil under divers conditions of natural ability and scholastic attainment. In these respects no single teacher, however well qualified or gifted, can compete with the members of religious societies founded for the purpose of teaching our Christian schools.

The course of catechetical teaching of the Brothers of Blessed John Baptist de La Salle implies all that thorough training, conscientious activity, and the widest possible experience in many countries, under the most varied circumstances, may bring to the teacher of Christian doctrine. Hence we have every confidence in the method of the Catechist's Manual. It outlines the general principles upon which the teacher is to base his work, the special qualifications of knowledge, pedagogical skill, love of the pupils, prudence, and piety which must direct his motives and mark his conduct. It describes the proper organization of classes, methods of teaching and cultivating the mind and memory of the children according to the different grades of their capacity. Whilst the directions given to the catechist at every point are at once explicit and comprehensive, the teacher is warned not to lay aside that initiative which comes from an intuitive realization of what the individual child requires for the better development of its mental and moral faculties: "The aim of all-around methods in pedagogy is to train live teachers, not to shackle their initiative with the fetters of uniform types" (p. 201).

It has sometimes been objected that the pedagogical method of Blessed John Baptist de La Salle is adapted to French conditions, and may not serve American teachers in our schools. This objection has been well weighed by the editors of the present hand-book. For several years the manuscript of the Catechist's Manual had been completed before the authorities deemed it wise to give it to the public. In the meantime careful study had been given to the needs and conditions of religious training in America, with a view to perfecting the book; and whatever could impede its practical utility as a guide to the teacher of the Catechism previously published was corrected.

At present we have a uniform series of Catechisms, cov-

ering all the grades from the kindergarten to the seminary, particularly adapted for boys' classes. At the same time the teachers in both the parish and the Sunday school are supplied with a hand-book, complete yet sufficiently small to avoid burdening the mind and memory, that will be sure to increase their efficiency and raise the standard of Catholic intelligence.

The Manual is printed in excellent form and is in all respects an aid to the busy teacher.

Worship. Part III of Exposition of Christian Doctrine. Intermediate Course of Religious Instruction by the Brothers of the Christian Schools. Third edition. Philadelphia: John Joseph McVey. 1913. Pp. xvi-835.

In connection with the Catechist's Manual, we would direct attention to the third edition, just published, of *Worship*. It is Volume III of the Exposition of Christian Doctrine in the Course of Religious Instruction by the Brothers of the Christian Schools. This series has already established its reputation as an admirable summary of Catholic theology. It includes in its three volumes the Exposition Dogma, Moral and Liturgy. Owing to the number of recent decrees which had to be incorporated in order to bring the work up to date, the new edition became necessary. The translation is made with discriminating attention to the English idiom and due reference to sources at the command of the English reader and student.—*American Ecclesiastical Review*, January, 1913.

CATECHETICAL EXPLANATIONS IMPORTANT.

An exhaustive explanation, besides being necessary, has many advantages, and becomes its own reward, even in the present. The children that leave the school with as thorough a knowledge of the day's lesson as their minds are capable of grasping, will be encouraged to apply themselves with greater diligence to future lessons, from the conviction that the teacher will aid them, and that, with his assistance, they will again carry from their class room a valuable increase of useful information. The class that learns most thoroughly, learns most willingly; and the teacher who is at the greatest pains to explain the lesson, derives the greatest pleasure from the exercise. The moment he resolves to take as little trouble as possible with the lesson, the same moment will the children instinctively come to a like determination. The only easy way of teaching catechism is that of bestowing the greatest care upon it.

The first question that presents itself, in connection with the subject of explanation, is, "What must the teacher explain?" A comprehensive answer might be given by saying that he should explain whatever the children cannot reasonably be supposed to understand without an explanation. But to go more into detail:

Define All Difficult Words.

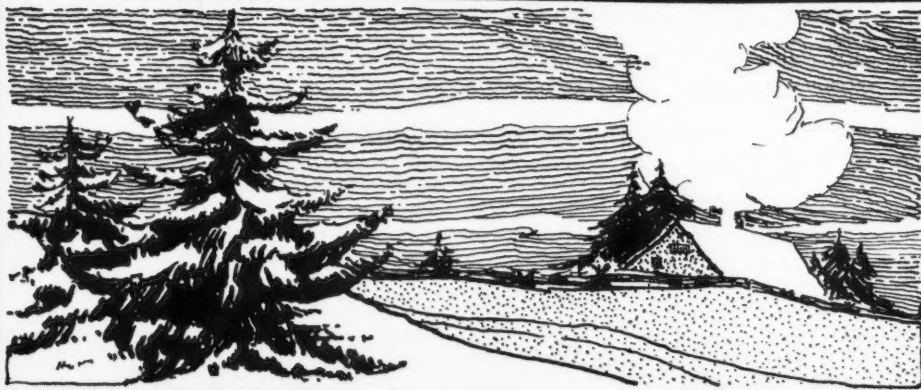
The teacher will carefully explain, in language more simple and intelligible, every word that he has reason to believe the children do not understand. He will avoid the mistake made by the compiler of one catechism, who, in attempting to explain what is meant by "mysteries or truths, which we do not comprehend." Here, instead of clearing up one difficulty, he creates two more in addition to it, by using the words, "revealed" and "comprehend," which stand just as much in need of explanation as the word "mystery." The teacher will meet with little trouble in finding out what is intelligible to the children, and what is obscure. Many words carry sufficient evidence on their faces, as incarnation, infallibility, etc.; and others are readily known by the manner in which the children pronounce them. But nothing proves it more clearly than to hear the children substitute, for the given word, one of a different meaning, without at all appearing to be conscious of it. Here an explanation must be given. The teacher's knowledge of the children that compose his class, aided by his judgment and previous study of the lesson, will readily show him what has to be cleared up.

(Continued from Page 346)

Will is the great factor in our sanctification, and without it there can be no holiness. Even the grace of God, powerful as it is, nay, even God Himself, cannot sanctify a soul that has not the will to strive after holiness. God will do His part, but the soul must co-operate for her part.—(From "Spiritual Readings for Mary's Children," published by Benziger Brothers.)

Blackboard Calendar for February

H. W. Jacobs, Supervisor of Drawing, Buffalo, N.Y.



- FEBRUARY -

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	

Patriotic Plans for February

Miss M. E. Richards, San Jose, Cal.

In the month of February we have an excellent opportunity to instill into our pupils the spirit of patriotism. As it is the birth month of Washington and Lincoln, much of our work centers about those two honored patriots, and we should improve the opportunity to plant into the young hearts love of country.

By story, picture and anecdote the lives of our great men may be vividly portrayed, and the lessons brought home to the children that they were real, living human beings, who surmounted difficulties and accomplished great results by earnest endeavor and loyalty to purpose, rather than by the possession of any superior attainments.

Let the children make booklets and write in them Washington's rules of conduct.

Other booklets may contain anecdotes of Washington and still others anecdotes of Lincoln. These may be

Let us not then arouse the martial spirit in our work this month, as in so many, many Februarys in the past, by making soldier caps, and toy guns, and tents and forts, but rather seek to inspire love of country and reverence for its great leaders by a study of their lives and accomplishments, and of the emblems of the United States.

The first of the patriotic emblems, of course, is the flag. The pupils are always interested in its history, and will enjoy the dramatization of the scene between General Washington and Betty Ross when the flag of our country was planned.

They will like to draw or cut out the figure of Betty Ross as she appeared in her gray dress, white cap and kerchief. See Figure 1.

The flag itself is a subject for many lessons in cutting, drawing and coloring. We should emphasize num-



Fig. 1



Fig. 2

ber and proportion in this work. Even the tiny tots can remember to make seven red stripes and six white ones. (Fig. 2.)

copied by the children as it is good practice in penmanship, or may be clipped from papers and magazines and pasted in position. These booklets may be made very interesting and instructive, clippings being added from time to time as the pupils come across appropriate articles and illustrations in the course of their reading.

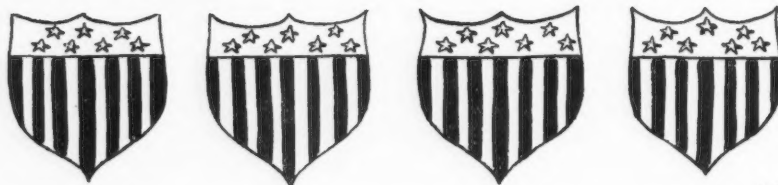
In dealing with the subject of war, let us try to impress upon the children the idea of protection.

The glamour of a soldier's life, the stirring march, and beating drum, and all the equipments of war have so strong an appeal for some children that they do not realize the horrors of strife.

ber and proportion in this work. Even the tiny tots can remember to make seven red stripes and six white ones. (Fig. 2.)

If there is time for it, this work may be continued by representing the various flags used by our country in the past and at the present time. Copies of these may be found in the dictionary.

Another national emblem is the eagle. It is interesting to know that the American eagle was so named by Audubon, the naturalist. He also called it the Washington eagle, saying that Washington was as brave as an eagle. In 1785, it was made the emblem of the United States. It is used on the coins of our country, on the



M.E.R.

Fig. 4



Fig. 3



Fig. 5

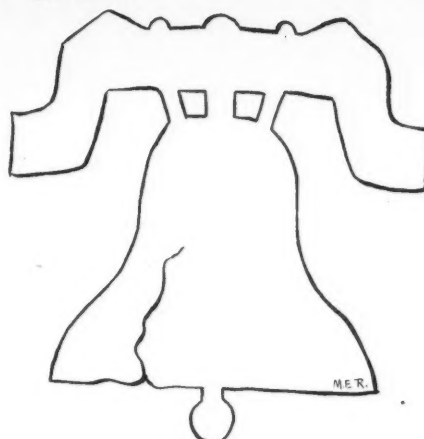


Fig. 6

state and federal seals, and on the shield of Liberty.

By studying some coins of the United States, the children may familiarize themselves with the form of our national bird, and then make cuttings to illustrate language lessons on the subject. See Figure 3.

The shield is another patriotic emblem which may be drawn or cut out. It may be made into a stencil and used as a decoration. A row of shields make a pretty border as in Figure 4.

A shield cut from cardboard makes an appropriate mount for a small picture of Washington or Lincoln. This may be made to stand on a desk or table by means of a cardboard support pasted to the back, or two shields may be fastened together with ribbon or raffia and hung on the wall. See Figure 5.

The Liberty Bell is a most interesting theme for a language lesson which may be illustrated by cuttings as in Figure 6.

Most children like to make collections of things, and many will find pleasure in securing cancelled postage stamps of the United States, bearing the pictures of our presidents. Many are unaware that the head appearing on the stamp they affix to a postcard is that of Washington, and that other stamps show the heads of other presidents. It needs only a suggestion to start the young enthusiasts in the search of all that may be obtained.

Very pretty borders may be made by cutting out the various parts of cancelled stamps and arranging them in designs.

As February is the birth month of so many noted men,




1913 FEBRUARY 1913						
S	M	T	W	T	F	S
						1
2	3	4	5	6	D	8
9	10	11		13		15
16	17	18	19	20	21	
23	24	25	26	L	28	M.E.R.

Fig. 7

a calendar for the month with the birthdays specially marked will furnish work of interest.

Have the children mark off on a piece of drawing paper, seven squares horizontally and six squares vertically, leaving plenty of room at the top for the name of the month. The first row of squares is for the letters which are the initials of the names of the days.

The numbers should then be carefully placed in position. Instead of 7, however, the letter D marks the birthday of Dickens, and L on the 27th stands for Longfellow. The 14th square bears a heart or an envelope to mark St. Valentine's Day. Flags may be placed on the 12th and 22nd squares for the birthdays of Lincoln and Washington, or the heads of each cut from postage stamps may be used. See Figure 7.

Lessons in Penmanship

George A. Race, Bay City, Mich.

Some one has said that he wrote two kinds of writing, one he could read and one no one could read.

As teachers of Public Schools you are a teacher of writing, whether you want to be or not. Every teacher teaches more writing by the constant work she is putting before her pupils and the way she does it, than by any number of regular instruction periods devoted to penmanship.

Maybe the person who made the above remark could afford to write as he did, but as a teacher you have no right to neglect or become careless with your writing at any time.

Some may say, "I have not the time to do my best." Time is not a factor in this case because it is eliminated by rapid writing. That is if you are a good business writer.

Your regular school writing should only differ from that of the writing class work in quantity, quality and effort.

The best and surest way to improve and become a good writer is by giving attention and care to all written work. Remember that you can not serve the two masters of Good and Poor writing.

Only fair results can be looked for where theory is the only part of teaching. The best results are found where the teacher puts into practice her theory and knowledge of good writing.

Work for February as follows:

Drill 118.—Start with small retraced reverse oval coming to the line as in capital V. Finish below the line as in Capital A. Count of six.

Drill 119.—Make the capital U finishing with a direct oval. Count six. This drill will be helpful to overcome the tendency to make last part of letter too far below the line and straight.

Drill 120.—Capital starts as in capital V and finishes as in capital A. Retrace second part and make it nearly

as high as first part. Keep letter narrow. Dotted line shows how A is formed. Count one, two, three, four. Rate of 45 per minute.

Drill 121.—Word practice for capital U. Six on a line. Drill 122.—The "d" is made by extending the up stroke of "a" to one-half space. See that each contains a good "a" and "t." Close the "a" part of the letter. Count one, two, three.

Drill 123.—Combination "a" and "d" to show relation of letters. Keep down strokes of both letters same slant. Count ten for each group, four on a line.

Drill 124.—Come to the line before starting next letter. Count ten, four groups on a line.

Drill 125.—Word practice. Notice the final "d" in word deed. Six on a line.

Drill 126.—Start as in drill 118, coming down straight with last stroke one half space below the line forming a small loop as in "y." Count six.

Drill 127.—Exercise made by retracing "Y" without raising pen. Count ten.

Drill 128.—Capital "Y" is made up of the "U" and small "j." Keep letter rather narrow and down strokes parallel. Count 1-2-3-4. Rate of 40 per minute.

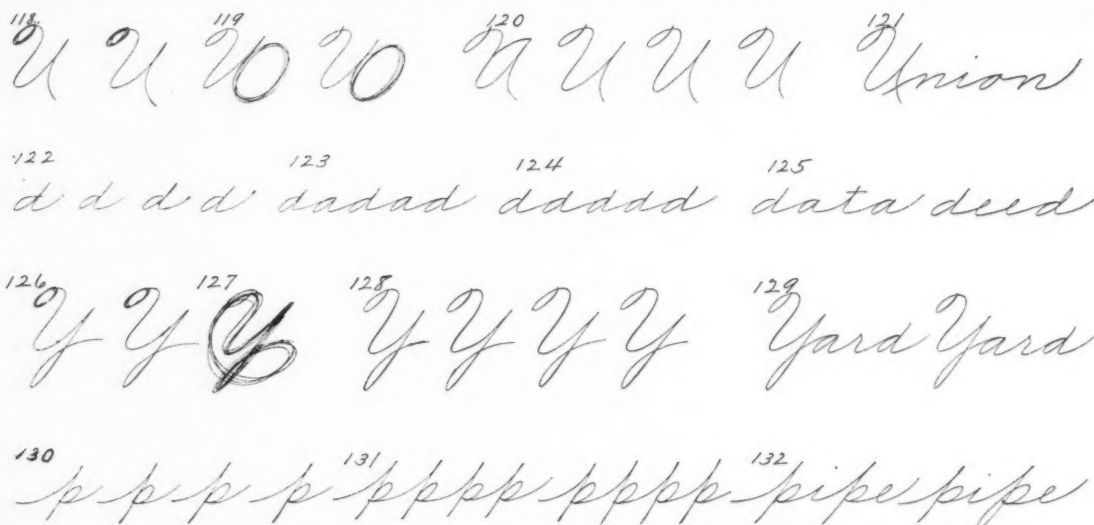
Drill 129.—Word practice for capital "Y." Six on a line.

Drill 130.—For preliminary practice use the two space push and pull and small "o" five in a group exercises. The "p" starts same as the letter "t" coming below the line one-third of a space, retracing forming small loop size of small "o" with swing to the right. Count 1-2-3.

Drill 131.—Small "p" in groups. Count eight, six groups on a line. Both upper and lower parts must be retraced to form a good letter.

Drill 132.—Word practice. Seven on a line. Notice looped style of letter in second word.

Drill 133.—Make the indirect oval and come to the line dividing the oval. Round turn on the line. Stop





at left with a swing to the right at height of small letters. Count six.

Drill 134.—Start as for the capital "I" making a horizontal oval on the line with swing to the right. Count six.

Drill 135.—Capital "I" starts with indirect movement coming to the line slant of writing with a stop at left and swing to the right. Keep letter from slanting to the left and sharp on the line. Count 1-2-3. Rate of 60 per minute.

Drill 136.—Word practice for "I." Five on a line.

Drill 137.—For preliminary practice. See drills 14-15 in the October number. Curve up stroke with a round turn at top. Down stroke has a slight curve, and comes to the line slant of writing, crossing first stroke at height of small letter "i." Master this letter and you will have very little trouble with the other loop letters, as it is the main part of all loop letters above the line. Made same height as the capitals. Count 1-2.

Drill 138.—Combination of "i" and "I" to show relation and height of crossing. Count five. Six on a line.

Drill 139.—Count five. Six on a line. Keep loops narrow.

Drill 140.—Word practice. Seven on a line.

Drill 141.—Indirect oval and push and pull exercises. Count six for each part. The capital "J" may be retraced on this exercise as shown in the second drill.

Drill 142.—Indirect oval coming down at slant of writing with the count of five dividing the oval. Make a loop one-half space below the line cross on the line. Count six.

Drill 143.—The capital "J" is made like the "I" above

the line and the capital "Y" below. All crossings come on the line. The lower part should be about one-half the width of the upper part and but two-thirds as long. Count 1-2-3. Rate of 45 per minute.

Drill 144.—Word practice for capital "J." Five on a line.

Drill 145.—The small "b" is made from the "l" and last part of the small "v." The large "V" shows that the last part of "b" is a loop and not an angle. Count 1-2-3.

Drill 146.—Combination to show relation of letters. Count ten. Five groups on a line.

Drill 147.—Do not let "v" part of letter touch first part as it will resemble the small "f." Count ten. Six on a line.

Drill 148.—Word practice for "b." Six on a line. See that the connective stroke of the "b" and "v" are well curved.

Sentence practice. In the following order:

Develop freedom and control in writing.

Mind and muscle must work together.

Never say you can't until you try.

Writing is essential to your education.

Some children were once asked by an inspector at a school examination whether they knew the meaning of the word "scandal." One little girl, holding her hand up, attracted the notice of the inspector. He desired her to answer the question, upon which she gave this definition: "Nobody does nothing, and everybody goes around telling it."

Writing is essential to your education.

Never say you can't until you try.

Develop freedom and control in writing.

Mind and muscle must work together.

Language Stories for Reproduction

Effie L. Bean, Winona, Minn.

LILLIAN'S VALENTINE

It was Valentine's day and Lillian was showing some of her friends the pretty valentines she had received that day, when the expressman drove up to the door.

"Why," said Lillian, "I thought the expressman only came at Christmas time. He never came here before. Maybe he has made a mistake. I'll run and tell him so."

The expressman knocked just as Lillian opened the door. She was just going to tell him that he had made a mistake, when he said, "Does Lillian Grey live here?"

"Why," said Lillian, "that is my name."

"Then here is a package for you," and he handed her a large square box.

Lillian took it and ran into the house. "Oh, girls," she said; "he didn't make a mistake. See, my name is on the box."

"What can it be," said her little friends as they gathered around. "Maybe it's a new hat," said one. "I think it is a little rocking chair for your dolly," said another.

Lillian got a pair of scissors and cut the string. Then she noticed a hole in the top of the box. "I wonder what that's for," she said, and tried to peep thru it, but just then a little white paw was thrust up thru the hole.

"Oh, oh!" cried Lillian and her friends. "It's a white kitty." And sure enough, when the cover was taken off, there was the cutest little white kitten you ever saw. It had a blue ribbon on its neck, and in the box was a card saying: "I have come to be your valentine."

MARTIN AND THE BOYS

Martin had a nice red sled that Santa had brought him for Christmas. He was coasting on a small hill made by his papa in the back yard. His mamma had gone out calling and had told him to stay in his own yard and play.

Pretty soon along came three boys. "Come on, Martin," they shouted. "We are going to the big hill to coast."

"I can't," said Martin. "My mother told me to stay at home."

"Oh, come on," said the boys. "You can go home early and your mother won't know it."

"Yes, I suppose I could do that," said Martin, slowly, for he really wanted to coast with the boys. "It's awful lonesome coasting alone. I guess I'll go."

And the four boys started off, drawing their sleds after them. Just as they came in sight of the hill, Martin stopped and said: "Boys, I'm going home. I don't think it would be right to fool my mamma."

The boys laughed at him, but Martin turned around and ran home as fast as he could and began coasting on his own little hill.

When mamma came home he told her what he had done. Mamma told him she was glad he had told her the truth, and on Saturday afternoon papa would take him to the big hill to coast.

A WASHINGTON PARTY

Daisy and Earl were having a party. It was a Washington party, because it was Washington's birthday. Three little girls and three little boys were invited to the party. They played some games they had learned in school, and then came a flag puzzle.

Each boy and girl was given a box containing a large paper flag cut up in many different shapes. Then each tried to be the first to put it together. Roy Brown finished his first and was given a pretty little silk flag to keep for his very own.

Daisy and Earl's mamma then sat down at the piano and played a march, while all the children marched round the table. In the center of the table was a big "Washington pie." It was a funny pie. It was a large

pan covered over with brown paper to look like pie crust, and thru holes in the top came red ribbons, going to each one's plate. When every one was seated, each one took hold of his ribbon and pulled, and out came a cute little toy hatchet, tied with red ribbon.

Then each one was given a dish of ice cream with a big red cherry on top, and a piece of chocolate cake.

THE CANDY PULL

Dolly had been visiting Mabel for two weeks, and now she was going home tomorrow, so Mabel's mamma said: "We will have a candy pull this afternoon." "What is a candy pull?" said Dolly. "I never saw one." "Wait and see," said Mabel. "It's lots of fun."

Dolly could hardly wait until the afternoon came. Soon after dinner two girls came. Each of the four girls was given a pretty apron and cap to wear. They put a big pan of molasses on the stove to cook. Before long it was ready and they poured it into buttered pans and set it out of doors in the snow to cool. When it was cool enough to handle, the girls buttered their hands and began to pull the candy. It got whiter and whiter, and when it got too stiff to pull any more they twisted it into long sticks and then broke it into small pieces.

"The candy is nicer than any we can buy in the stores," said the girls as they went home carrying a little box of the candy with them.

And Dolly said, "I never had so much fun before, and when I come again next year I hope you will have another candy pull."

A QUEER POSTMAN

Willie had a big dog named Rover. Rover was a very smart dog and understood almost everything Willie said to him. They were great friends, and when Willie went to the store Rover went too. Sometimes he carried a little basket or pail for Willie.

On Valentine's Day Willie went to the store and bought a pretty valentine for mamma. "Now, Rover," he said, "you must be the postman today and take this valentine to mamma."

"Bow-wow," said Rover, which meant "I understand." Willie tied a big red bow around his neck and tied a pointed white hat on his head. How funny he looked.

Then Willie took Rover to the door, pointed to mamma, who was sitting at the table sewing, and gave Rover the valentine, which was in a big white envelope.

Rover took it in his mouth and, trotting across the room, laid it in mamma's lap and then said, "Woof."

Mamma took the envelope and opened it. "What a pretty valentine," she said, "and what a nice postman you are, Rover." And she gave him a piece of candy, for Rover liked candy just as well as you do.

PLAYING ESKIMO

Charlie and John were busy making a very large snowball. When it was so big they couldn't push it any more, John said, "It looks something like an Eskimo house that our teacher has been telling us about."

"Oh, John," said Charlie, "let's make a house of it."

They ran to the barn and got two small shovels and set to work digging a hole in one side of the big snowball. It was hard work, but after a while they found there was plenty of room inside for one boy, but not for two.

"Let's make another house," said Charlie. So they did. And then what fun they had playing Eskimo. They hitched Fido, their dog, to a sled, and taking a wooden spear in their hands played at hunting bears and seals which they made of snow. On Saturday some of their little playmates came and played Eskimo, too.

Elementary Agriculture

By Grace Marian Smith of I H C Service Bureau

TESTING SEEDS FOR THE FARMER

We are not getting the most out of our study of agriculture if our work does not affect the community.

It is worth something to teach the pupils how to test seed, but the knowing how is of small value if while we are testing and recording results the farmers of the country have planted a hundred thousand acres (in corn districts, the average acreage per county devoted to corn) with seed, 40 per cent of which will not grow.

Connect your work with the homes so that the yield of grain for next year will be increased because of your efforts.

Last spring a Bankers' Association offered to send a "germination box" to any farmer who asked for one. Now, a germination box is the easiest thing in the world to make, and the one sent out was no better than a home-made one, but the offer afforded a means of getting in touch with the farmer and getting him started.



Students testing seeds for purity and germination, Dunn County School of Agriculture, Menomonie, Wis.

The Crop Improvement Committee of the Council of Grain Exchanges, Chicago, have a plan whereby each boy or girl works as a partner with some farmer in the district. If there are four pupils from one home, and two or three other homes which send no children to school, one of the brothers or sisters from the more fortunate family is assigned to each of the childless homes. The farmer is asked to select twelve ears of seed corn. (Twelve ears is the maximum amount required for planting an acre.) The two partners then work together, the farmer selecting the ears which look like good seed, and the boy testing the seed by sprouting it to prove that it can not be successfully selected by any other method.

The method of getting the co-operation of the farmers is as immaterial as the germination box; the point is to get every one in the community to working with you and to get all the seeds tested before planting.

February is a good month for the seed testing. If the seed selected for planting is not good, there is still time in which to locate and test other. In the test there are two things to be determined:

1. Purity. 2. Germination.

In the case of corn, purity would be a question of pure-bred, true to type, and the chief concern would be germination test. But in the case of clover, alfalfa, oats, wheat, buckwheat, and other small grains, the freedom from weed seeds becomes of prime importance. If the school did not gather weed seeds last autumn, the pupils probably will not readily recognize all the alien seeds, but a little practice and some samples with which to compare seeds will help them to sort out the foes, even if they cannot name all the discarded ones.

Minnesota Agricultural Experiment Station has put up a collection of seeds of forty-eight of the common weeds of Minnesota. The entire exhibit can be secured

for 50 cents, and will be of assistance in recognizing weed seeds.

Those of us who do not live in Minnesota may find in the collection, seeds of some weeds which do not grow in our section, and we may have in our locality some weeds, the seeds of which are not found in this group. But most of the more troublesome weeds are unfortunately found in all localities. The weed which is giving the most trouble to the farmers of your section is probably in the collection mentioned.

Test all seeds for germination, and score small grains for freedom from weeds. In the case of corn it is necessary to have a germination box or to use the "rag-baby" tester. You will find a good description of a germination box in Professor Holden's article, "The Corn Crop," on page 48 of the "For Better Crops" booklet. If you do not have one of these booklets, write the Schools Division of the I H C Agricultural Extension Department, Chicago, and they will send you a copy.

The "rag-baby" tester is less work and will probably appeal to the children. For each tester, you will need a strip of bleached muslin nine inches wide by five feet long and two or three handfuls of bran or sawdust.

1. Lay out the ears side by side on the table, separating them into groups of ten, and numbering them

1 2 3 4 5 6 7 8 9 10
11 12 13 etc.

If desired the numbers may be written on slips of paper and a nail run thru the paper and pushed into the butt of the ear. Be very careful not to let the numbers get separated from the ears, else when your test is finished, you can not distinguish which ears produced the good kernels, and which the poor.

2. Now, lay out your strip of cloth. With an oil crayon, India ink, an indelible pencil, or some other marking which will not wash out, divide the cloth, thru the middle lengthwise. Now, begin about seventeen inches from the right hand end of the strip and lay out ten sections, each two and one-half inches wide, in the upper half, and ten similar sections in the lower half of the cloth. Number the sections from left to right, the upper row from 1 to 10 and the lower row from 1 to 20. Moisten the cloth by dipping in warm water and spread out on a table.

3. Take ear No. 1 and select six kernels from it, taking two from the butt of the ear, then turn the ear part way around and take two kernels from the middle of the ear, turn part way around and take two kernels from the tip of the ear. This takes kernels from all parts of the ear and gives us a surer test than if all the kernels were taken from one part of the ear.

Place these kernels from ear No. 1 in square No. 1.

4. In the same way, take six kernels from ear No. 2 and place in square No. 2; from ear No. 3 and place in square No. 3, and so on until the 20 sections are filled. The tips of all kernels should point in one direction, preferably down.

5. Fold over about three inches of the cloth at the left hand end and write on it the number of the row, as Row A.

6. Fold over about five inches of the cloth at the right hand end and on it lay two or three handfuls of moist bran, sawdust, or sand. This is to retain the moisture which is necessary for sprouting. The extra length of cloth at the right hand end is to furnish bulk so the roll will be large and will give room for the kernels when they swell, as they do in sprouting. The extra length of cloth at the left hand end furnishes a protective wrapping and keeps the kernels well pro-

tected. The name Row A written on the left hand end will be on the outside of the roll when it is rolled up.

6. Moisten the cloth again by sprinkling. Begin at the right hand end and roll up—not too tight—and tie a string about the middle of the roll. Tie it rather loosely, just tight enough to keep the kernels in place. If desired, you may also tie the upper and lower ends. When tied in this way it does look something like a rag doll, doesn't it? Notice that we have a test for twenty ears in a very small space.

7. Place the rolls in a pail. Do not pack them too tight. Not more than ten or fifteen rolls should be put into a ten-quart pail. Fill the pail with warm water (not hot) and let them soak. Keep the rolls entirely under water.

8. Set the pail on several thicknesses of wrapping paper or newspaper and fold these over the bucket to retain the heat. Set in a warm place. In three to twelve hours, unwrap the papers, take out the rolls, empty the water, replace the rolls, and wrap up as before.

9. After about two days, it is well to unwrap the papers, fill the pail with warm water, and let stand five or ten minutes until the rolls are thoroughly soaked, then empty the water out, and again wrap the bucket in paper. Keep the bucket where it will not get too cold at night.

10. After seven or eight days unroll the cloth carefully so as not to disarrange the kernels. The stem sprouts should be about two inches long and the root-

lets about the same length.

11. Examine the kernels in each of the squares, and discard all ears the kernels of which show:

1st. One or more dead kernels.

2nd. Weak sprouts.

3rd. Mould which kills the sprouts.

The good ears should be put aside for seed.

If it is desired to use the cloth a second time for testing, it should be thoroly scalded to kill any germs.

In reading the test, don't forget that the seeds must show strong, vigorous sprouts; a weak plant will probably not live to maturity.

For garden seeds and small grains, a plate covered with moist sawdust, bran, or a blotting paper will do as well as a germination box.

As it grows warmer, the plants for the school garden may be started in the house.

A potato test may be made to learn whether large potatoes when planted produce larger potatoes than those grown from small potatoes. You can also experiment to find out whether in cutting potatoes for planting it is enough to see that there is "an eye in each piece," or whether we should plant quite large pieces in order that the baby plant may have a large store of food to help it get a good start in the world.

Write your state agricultural college for bulletins on testing seeds. If you do not have Circular 104, "Special Contests for Corn Club Work," write the Bureau of Plant Industry, Department of Agriculture, Washington, D. C., for a copy. It contains many helpful suggestions.

A Topical Study in Industrial Geography

C. M. Sanford, State Normal School, Platteville, Wis.

LINEN

Long before cotton became of commercial importance, the flax plant was used for its fiber. So ancient is the use of flax (linen) that it is mentioned in the book of Joshua, and is found in Egyptian tombs that are older than pyramids.

1.—What Linen Is

The basis of linen cloth is the bast, or inner-bark fiber of the straw of the flax plant. The Latin name for this plant is "Linen," and tho it is a native of the Latin countries of the Mediterranean basin, it now seems to thrive equally well in all parts of the world. We, therefore, find it flourishing in northern Europe, amid the arid conditions of southern California, and in the moist regions of the Mississippi basin.

2—How Linen Cloth Is Made

Flax is sowed broadcast and grows to a height of from two to four feet. It is not cut like grain but is pulled up by the roots. The seeds are removed by pass-

Value of Textile Fibers (In mill. dollars.)

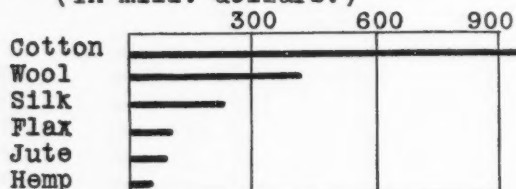


Fig. I

ing the straw thru iron combs. The bast or inner-bark fibre is separated from the stem by a process known as steeping or "retting." This consists in moistening the straw until the soft, woody tissue partly decays so that it can be removed from the bast which does not decay quickly.

In Belgium flax is retted in the river Lys, for its waters are free from lime salt, and are peculiarly suited to retting flax. In fact, much of the flax raised thruout Europe is brought to the Lys to be retted. (Have the

pupils draw this river on their outline maps of Europe.)

In retting flax the bundles of straw are packed in crates and immersed in water for from five to fifteen days. They are then dried and subjected to a second and sometimes a third immersion. When sufficiently retted, the straw is passed between rollers that loosen from the bast the partly decayed woody tissue. The woody tissue is then separated from the bast by a process called "scutching." This fibre, which averages about a foot in length, is lastly combed or "hatched." It is then spun and ready to be woven into linen cloth. The shorter fibre is known as "tow," and is made into high-grade writing paper. (Show the class a sample. Have the pupils make a list of the most common uses of linen. Let the pupils test linen thread to see how strong it is. With samples of each before the class point out the difference between cotton and linen cloth: between linen and woolen cloth. Suggest that the pupils learn of the local merchants the average cost of cotton cloth, of linen cloth. Why, then, do we use so much more cotton than linen?)

3—Flax Seed

Flax seed is quite as important as flax fibre; in fact in several places, as Russia, India, Argentina, and the United States, flax is cultivated for the seed rather than for the fibre. We may well ask why one cannot cultivate for both at the same time. This is impossible, as the plants that are left until the seeds are ripe yield a fibre of very poor quality. In other words, to get a good quality of fibre, the plants must be pulled before the seeds are ripe. From flax seed we extract an oil that is commercially known as linseed oil. It is used for mixing paints and in making varnishes. Unlike cotton seed oil, it is rarely used as an edible oil; in fact, it is eaten only by the very poor people in Russia and becomes thick, is the basis of printer's ink; when mixed with ground cork and gum it forms linoleum.

HEMP

Hemp is a fibre similar to flax but coarser and stronger. This fibre is produced by the hemp plant, which is an annual that belongs to the nettle family;

in fact, the common nettle was extensively used for its fibre in Continental Europe before the expansion of the cotton industry. The hemp plant varies in height greatly; sometimes it is only three feet tall, then again it may attain a height of twenty feet. Its average height is about equal to that of corn. The stalks are about one-half inch in diameter, hollow, and the fibre consists of the long cells of the inner bark, which, when cleaned,

Flax Fibre Output for 1906.
(In million lbs.)

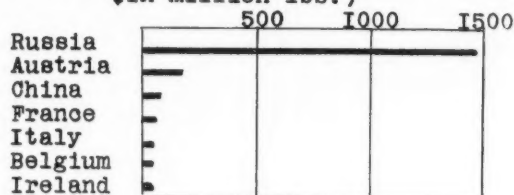


Fig. II.

form tough strands that are nearly as long as the plant itself.

The Cultivation of Hemp

The seed is sown in spring at about the time for sowing oats. Usually a force feed drill is used, and the field is not only drilled but cross drilled. Great care must be taken to sow the seed evenly, so that the stalks will be of the same height; for it is impossible to make a good fibre from stalks that vary greatly in size.

Hemp is cut late in August or early in September. In California and Nebraska self-rake reapers or mowing

Flaxseed Output for 1906.
(In million bu.)

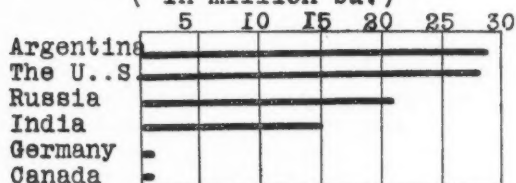


Fig. III.

machines are used, tho in Kentucky the people have been slow to abandon the "hemp cutter," which resembles the hand corn cutter.

After the hemp is cut it lies in unbound bundles on the ground for about a week to dry. When sufficiently dried, it is first bound in small bundles with cheap binding twine, then set up in shocks or stacked. From the shocks or stacks, it is taken to be retted, which process is so similar to that employed in the retting of flax that it need not be repeated. When ready for market the rough hemp fibre is tied into bales, each bale weighing about 150 pounds. This raw hemp brings on an average about \$7.50 a bale.

Where Hemp Is Grown

The hemp plant is a native of the warmer part of Asia. Like flax it can, however, adapt itself to diversities of climate. (Note the geographic position of each of the following countries that lead in the production of hemp and you will observe that they differ widely in climatic conditions: Russia, Turkey, India, Holland, Germany, Italy and the United States.)

The "Riga hemp" of Russia is regarded as the best, as it combines fineness with strength.

Italy produces with great care a high grade hemp that is known as "garden hemp." The fibre of the garden hemp is long, soft, strong, and may be subdivided so that it is nearly as fine as flax. From this hemp is made an excellent quality of sheeting, shirtings, towels, and tablecloths.

In India hemp is very extensively grown, not so much for the sake of the fibre, as for the various stimulants derived from the plant. The resinous juices are extracted from the leaves and tender parts of the plant,

and taken in the form of pellets, or mixed with sugar and eaten as a confectionery. This stimulant, which is known as hashish, does not differ greatly from opium in its effects upon those who take it.

In 1859 the United States reached its highest point in hemp production, namely, 150,000,000 pounds. Since then there has been a gradual decline until at present we produce only about 10,000,000 pounds. The causes for this decline are (1) the increased use of cotton for twines and yarns, and (2) the large importations of jute and Manila hemp. More than three-fourths of all the hemp produced in the United States is grown in the blue grass region of Kentucky. Lexington, Kentucky, is our principal hemp market.

Uses of Hemp

Formerly hemp was used extensively in making twines of all kinds, but in recent years cotton twines have largely replaced the hemp. At present hemp is used chiefly for yacht cordage, ropes, fishing lines, linen crash, and for warp in the general manufacture of rugs and carpets. When woven into a fabric it takes the name of canvas, from the Latin name of that plant. Canvas is used most extensively in making sails and tents. Hemp refuse is used for calking ships. Ordinarily "bird-seed" is most hemp seed.

SISAL HEMP

Sisal hemp is obtained from the long, fleshy, sword-shaped leaves of a plant that is not unlike the "Century Plant." Each plant yields about fifteen leaves a year for a period of twenty-five years. It requires a dry, stony limestone soil, and thrives in the Bahamas, Mexico, Cuba and Hawaii, tho most of it is raised in the single state, Yucatan. In the United States, the naked coral reefs of Florida seem best suited to its growth.

The fibre is whiter, cleaner, and lighter than jute, and ranks in strength with the best manila hemp, tho, unlike the latter, it cannot withstand salt water, hence is not used for ship cordage. The United States is the largest consumer of sisal hemp. We use it most extensively in manufacturing twine for self-binding harvesters.

MANILA HEMP

Our supply of manila hemp is secured from the leaf-sheathes or apparent trunks of several species of non-edible banana plants that grow in the Philippines, chiefly in the southern part of Luzon. Even here they are not grown extensively, but only on well watered hillsides where the drainage is excellent, and the soil volcanic. The manila fibre is white, easily separated, and tenacious. It is used almost exclusively for ship cables and marine cordage of all kinds, for the reason that it does not rot readily when exposed to salt water, and does not stiffen or harden when wet. The finer inner fibres are woven into delicate fabrics. From the very finest, veils and crapes are made.

Manila hemp is the leading export of the Philippines. Most of it is sent to England. (Why should England require more than the United States?)

CLASS EXERCISES

(Place figures I, II, and III on the board.)

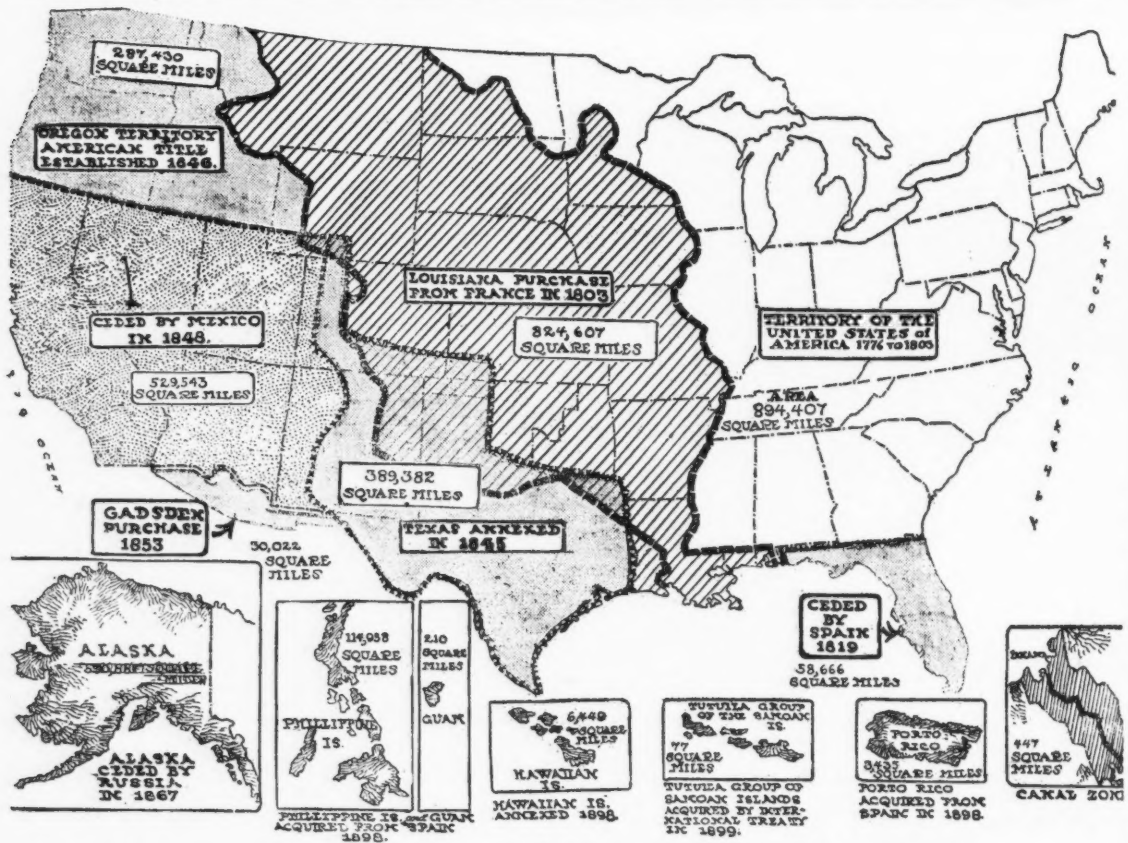
1. From Fig. I determine the average value of the world's annual cotton crop. How does the cotton output compare with that of wool? Of silk? Is the cotton output worth more than the combined fibre output of the rest of the world? What nation produces most of the world's cotton?

2. What nation leads in the production of flax fibre? Name the country that stands second. How does the output of Russia compare with that of Austria? Of the rest of the world? On your outline map of the world shade in all the countries that produce flax fibre.

3. Examine Fig III. Name the nations that lead in the production of flaxseed. Why is it that these nations are not mentioned in connection with the production of flax fibre? Make a list of the uses of flaxseed.

(These questions are simply suggestive. Frame others of a similar character.)

TEN STEPS IN THE REPUBLIC'S GROWTH



THE BALKAN-TURKISH PEACE CONFERENCE

The peace conference of the delegates from Turkey and the Balkan states which convened in London in latter December has not reached any agreement at this writing. The delegates of the Balkan allies have pretty nearly lost all patience at the stubborn attitude of the Turkish delegates who are following that government's usual method of diplomacy, which is one of evasion, dallying and postponement. The Balkan states are not particularly modest in their demands. They want everything that Turkey has in Europe except the immediate territory around Constantinople. The delegates claim that unless Turkey is willing to accede to these terms, they will resume the war. The bone of contention is Adrianople, a city of about 1,000,000 population. The Turks stubbornly object to giving up this city, because of its great Turkish Mosque and on account of its being a stronghold of Mohammedanism. The Turks regard it with religious reverence. It was the first great stronghold taken by the Turkish invaders of Europe in 1361 and to give it over to the Balkan states would mean the loss of Mohammedan prestige in Turkey.

GARMENT WORKERS' STRIKE

It is reported that over 100,000 workers in the clothing trade are involved in the strike which began on the 1st of January in New York City and its environs. Good judges place the number who have actually gone out as 85,000. All these strikers are makers of men's clothing; no cloak makers or white goods workers are involved. The strikers demand a working week of forty-eight hours, a minimum wage scale in some branches of the work, overtime pay at the rate of one

and one-half times the regular wage and the abolition in those branches of the trade which are involved of tenement-house labor and the evils of sub-contracting. The strikers made no attempt to obtain an agreement to their terms before striking. They quit the shops and made their demands afterwards. It is thought there may be a long and bitter contest.

AN IMPORTANT GOVERNMENT APPOINTMENT

President Taft has appointed a successor to Dr. H. W. Wiley as head of the Bureau of Chemistry in the Department of Agriculture. Dr. Wiley resigned the office several months ago. This officer has much to do with the food of the American people under the provisions of the Pure Food Law. Dr. Wiley's successor is Dr. Carl L. Alsberg who, since 1908, has been a chemist in the Bureau of Plant Industry, where he has made a specialty of working on plants that are poisonous to live stock. Previous to this work, Dr. Alsberg was in charge of the Department of Biological Chemistry of the Harvard Medical School. He is a graduate of Columbia University and of the Medical School of the University. He has also done research work in Germany. It is thought that he will be thoroly devoted to the public welfare and give honest and efficient services in the department.

A NEW BIRD PARK

According to the press, President Taft has recently set aside a large tract of land in Southern Montana for a bird reservation. Such good results in the encouragement of bird life were secured by the creation of the Willow Creek Reservation several years ago that the Montana people strongly urged the new park.

FOR THE PUPILS' NOTE BOOKS

These pictures of George Washington are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject.



The Catholic School Journal

School Entertainment

A REVOLUTIONARY MASQUERADE —WASHINGTON DAY EXERCISE

By Willis N. Bugbee, Syracuse, N. Y.

Characters

Mrs. Burke, the hostess.

John Hall (In Scene II represents Washington).

Bert Green (Ethan Allen).

Charles Moore, (John Stark).

Alvin Howe (LaFayette).

Wash Johnson (Washington's colored servant).

Any number of boys and girls to represent revolutionary characters.

Costumes: Scene I, ordinary clothing; Scene II, Revolutionary costumes.

SCENE I.

(A street)

(Enter John (right), Bert, Charles, and Alvin (left).)

John—I say, boys, have you heard the news?

Boys—No, what is it?

John—We've all got an invitation for Washington's Birthday.

Bert—An invitation?

Charles—You're mistaken. I haven't got any.

Alvin—Neither have I. What is it?

John—Mrs. Burke has invited us all over to her house to a masquerade.

Boys—To a what?

John—To a Revolutionary masquerade.

Bert—Whew! Somebody hunt up a dictionary and see what it means.

Charles—What is a Revolutionary masquerade, John?

John—Why, it's a party, and we're expected to dress up same as they did in the Revolutionary times.

All—O-o-oh! Is that it?

John—Yes, you see Mrs. Burke is a Daughter of the Revolution.

Boys—A Daughter of the Revolution?

Alvin—Pshaw! I don't believe her father was old enough for that. Let's see, it was over a hundred and thirty-five years ago.

John—I don't mean her father fought in the Revolution, but some of her ancestors did. Haven't you heard of the "Daughters of the Revolution?" It's a society, and she belongs to it.

All—O-o-oh.

Bert—Say, are the girls invited?

John—Yes, all those in our history class are, anyway.

Charles—Oh, gee! Won't we have a swell time? (Dances about, whistling.)

(Enter Wash at side of stage and listens.)

Alvin—We'll have a regular lark.

Bert—Yes, a regular jubilee.

John—I'm going to be George Washington because my birthday comes on the 22nd and—

Wash (advancing to center)—What's dat you'se talkin' 'bout Gawge Washin'ton?

Alvin—Why, here's George Washington now.

Bert—It's nothing concerning you, Washy.

Wash—Well, if dare's gwinter be a jubilee I'se de chap wat's gwine be right on han'.

Alvin—You haven't been invited yet.

Wash—An wen you'se talkin' bout Gawge Washinton, I guess dat concerns dis yere nigger considerable, case ain't my name Gawge Washin'ton Abe Linkum Johnson, huh?

John—That's so. We'll have to ask Mrs. Burke to invite Washy.

Alvin—Wouldn't that be a joke?

Charles—Well, I'm going right home and see what I can scare up in the way of a costume.

Others—So'm I! So'm I! (Exit all but Wash.)

Wash—I dunno wat it am all about, but I'se suah gwinter jine in dat swell time. (Goes off stage whistling or singing some coon song).

Curtain.

SCENE II.

(Sitting room at Mrs. Burke's home. Mrs. Burke discovered).

Mrs. B.—Well, everything is in readiness for the masquerade. I hope the boys and girls will all come and have a good time. I've thought and thought of some way to arouse an interest in the study of the Revolutionary war, and this seemed to be the best plan that suggested itself to me, so I hope it may succeed. (Noise outside.) Ah, they're coming now. (Goes to door.)

John (Outside)—Forward, march!

(Enter John as George Washington followed by other boys and girls with guns, flags, etc. Boys whistle "Yankee Doodle." Music by piano.)

All—Good evening, Mrs. Burke. What do you think of Washington's army?

Wash—Of Gen'ral Gawge Washin'ton's army?

Mrs. B.—Why, I think you look like regular colonials.

John—Thank you. As commander-in-chief of the colonial army, let me introduce you to some of my followers.

Mrs. B.—I shall be delighted to make their acquaintance. (As introductions are made the ladies curtsy and gentlemen bow low.)

John—First I must present Lady Washington to you.

Mrs. B.—This is, indeed, a very great pleasure, I assure you.

John—Here is Paul Revere," who spread the alarm thru every Middlesex village and farm."

Paul—It was a hard night's ride, but we got the men all out—the minutemen, you know.

Mrs. B.—And they "fired the shot heard 'round the world."

John—Here is Ethan Allen.

He led the brave Green Mountain boys

And captured a fort without fuss or noise.

Mrs. B.—It was really wonderful how you made them surrender Ticonderoga.

Ethan—It was done by a bluff. I took the commander by surprise after he had gone to bed, and when he asked, "By whose authority?" I informed him: "By the great Jehovah and the Continental congress." (Recites this last very dramatically, then laughs heartily.)

John—

Here's Israel Putnam, brave and bold,

Of his loyal deeds has history told.

Mrs. B.—Yes, indeed, we've all heard of you, General Putnam.

Putnam—I suppose you're thinking of the time I rode down the precipice. But that wasn't all I did. I was in several battles. I was with General Washington in the battle of Long Island in 1776, the time we retreated in the fog.

John—And the same year that I crossed the Delaware and captured the Hessians.

Putnam—That was a fine Christmas present for the colonies. By the way, that was the year the Declaration of Independence was signed.

John—Now I'll introduce you to General John Stark and his wife, Betty.

Sooner would he lay down his life

Than lose one battle in the strife.

Mrs. B.—The battle of Bennington.

Stark—Yes, ma'am, if we hadn't won that battle Betty here would have been a widow, sure as fate.

Betty—I was awfully thankful that you won it.

Stark—I tell you that put a check on old Burgoyne,

and the victory of Saratoga that soon followed was the turning point of the war.

John—Next is my noble friend and aide-de-camp, General LaFayette.

From France he came across the sea
To fight in the cause of liberty.

Mrs. B.—I am pleased to meet you, General Lafayette. All America honors your name.

La F.—And glad am I to be here, but a poor beginning I made at Brandywine, I'm afraid.

Mrs. B.—"A poor beginning makes a good ending."

John—You've heard of Molly Pitcher, haven't you?

Mrs. B.—Indeed I have. She was at Monmouth.

John—Well, she's here now.

When her husband fell beside his gun
She took his place till the battle was done.

Molly—It was my duty. Anyone should have done the same. But pardon me, my real name is Mary Hayes.

Mrs. B.—So I have heard, but we Americans have learned to think of you and to honor you as "Molly Pitcher."

John—Here's brave Anthony Wayne.

At Stony Point he won the fight
And took the fort at dead of night.

Wayne—Without even firing a shot.

Mrs. B.—We have always heard of you as one of the most daring of American soldiers, General Wayne.

Wayne—That's why they called me "Mad Anthony."

John—Here is Marion, the "Swamp Fox."

The mention of his name 'tis said,
Would fill the British troops with dread.

Marion—But I was not the only one who fought in the southern swamps.

Mrs. B.—I suppose you refer to Sumter and Pickens and Lee?

Marion—Yes, and to many others.

John—

Here's Betsey Ross, a patriot true,
Who had another work to do.

Betsey—To make the first flag for our illustrious general.

Mrs. B.—And a very great honor it was, Mrs. Ross.

Severall—Three cheers for the stars and the stripes!
(All cheer, then join in singing "The Flag of Our Union Forever.")

Wash (to John)—You've done fo'got sumfin, Massa Gawge. You've fo'got to introduce yo' 'ol servant wat's done waited on yo' all dese y'ars.

John—Why, so I have.

Wash—So I's done gwine to inderduce myse'f. (to Mrs. B.) I'se de gemm'an wat tends to de culinary 'partment, dat is de eatables in Massa Washin'ton's home. (Bows very low.)

Mrs. B.—At Mount Vernon on the Potomac?

Wash—Yes'um, dat's de berry place.

Mrs. B.—Now I should like to have you tell me just what started this great struggle.

John—Oh, we'll be glad to do that. It's quite a story. (All may sing "Revolutionary Tea.")

John—Now you've heard the story of the war that ended with the glorious victory at Yorktown, and which sent the British home to the tune of "Yankee Doodle."

Mrs. B.—I am very thankful for your account of the war, and now let us amuse ourselves in true colonial style. (Or "I invite you all to partake of a true colonial dinner.")

(If former remark is used, a portion of the boys and girls join in dancing the minuet. If later remark is spoken, all should march from stage at right.)

Curtain.

Note—Other Revolutionary characters may be introduced, and other songs if desired. Tunes to songs mentioned herein will be found in Song Patriot, price 15 cents. Address the author.

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WASHINGTON DAY EXERCISE

(For Five Boys)

First Boy—

I would tell of Washington
When he was a boy like me:
He learned his lessons well at school,
And always tried to keep the rule,
And if at work, or if at play,
He did his very best each day;
Was gentle, honest, brave and true,
And loved by all his comrades, too,
When he was a boy like me.

Second Boy—

I would tell of Washington
When he was twenty-one—
How he journeyed thru the wilderness,
Ofttimes in peril and distress;
Yet never did his stout heart quail,
For he knew no such word as fail;
His dauntless courage even then
Showed him a leader among men,
When he was twenty-one.

Third Boy—

I would tell of Washington
In camp at Valley Forge.
When everything seemed dark and drear
And hope had given place to fear,
He stood alone unmoved and calm;
His very presence was like balm,
To soothe the suffering, rouse the faint;
He cheered each heart, stilled each complaint
In camp at Valley Forge.

Fourth Boy—

I would tell of Washington
After the war was o'er.
By one accord made president.
As towards the capital he went,
The streets were decked with banners gay,
And flowers were scattered in his way;
Gathered about his path the throng
Proclaimed him chief with shout and song
After the war was o'er.

Fifth Boy—

I would tell of Washington
When came life's peaceful close.
Where broad Potomac's waters flowed,
There he took up his last abode;
Respected, honored, loved, revered,
By countless friends his days were cheered.
And when at length drew near the end,
The nation wept to lose a friend,
So came life's peaceful close.

—Selected.

COUNTING MONEY BY MACHINERY

Among the improvements introduced into the U. S. Treasury Department for saving unnecessary work and putting the department on a better business basis is a machine recently invented for counting bills. In making this machine, the inventor's chief problem was to make one that would count every bill that was fed into it, but that would not count if the operator missed putting one in. The machine was made with a pair of revolving brass rollers which just touched each other. As long as they were in contact they would allow an electric current to pass thru them, but whenever a bill was fed between them, it would separate them and the contact would be broken and the bill would be registered on a counter. The machine is more accurate than any human counter can possibly be. Where human counters are employed, there must be a number of them to count and recount the bills so as to be a check on one another.

FOR THE PUPILS' NOTE BOOKS

These pictures of George Washington are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject.



The Literature Class

HOW MAY A LOVE FOR CATHOLIC LITERATURE BE INCULCATED?

By a Sister of St. Dominic.

Literature is the expression of the life and aspirations of a nation, or a class of people, and the picture of their manners, customs, feelings and ideas. Catholic literature is that body of writings which contains all that has flowed from the human mind and heart, through the inspiration of Catholic doctrine and devotion. It is the reflection of the emotions, sentiments, thoughts, speech and actions peculiar to the character, formed, impressed and influenced by faith in Christ and His spiritual kingdom. Its purpose is lofty and noble. Enshrining in its prose and poetry the forms and ideas of truth and heavenly beauty, its tendency is to elevate and spiritualize the human heart, to create a high ideal of life and to excite in the soul a desire to realize that ideal. The Bible is the basis of this literature. And how beautifully Father Faber expresses the thought of the Church when he says, "The Holy Book lies like a bunch of myrrh in the bosom of the Church, a power of sanctification like to which, in kind and degree, there is no other except the Sacraments of the Precious Blood."

The Study of the Scriptures.

"The study of Scripture," writes Bishop Conaty, "even in a simple form, is most fascinating and offers all the attractions of history, geography and antiquity in their world-encircling interest, while its literature combines all that is highest and noblest in the human mind." No pearls so precious, no flowers so fragrant, no thoughts so beautiful. In all literature there is no history so eventful, no poetry so rich in imagery, no deeds of warriors so deserving of praise and imitation.

Men have written great books, embodying their thoughts, but the Bible is not the thought of man, but of God. It is the word of God. And our children should not be allowed to look upon it merely as a text book, but they should be impressed with deep reverence and devotion for its holy and inspired pages.

The writings of the Fathers and Doctors of the Church, Catholic philosophical and moral treatises, the lives of the Saints and Martyrs and our sacred hymns and poems, can all claim a place in the vast and interesting field of Catholic literature.

Viewing religion from an educational standpoint, one of the important duties of a Christian teacher is to lead the Catholic youth into this fair and lovely garden, in order to refresh their souls with the delights it has to offer. It is useless to tell them that the flowers are beautiful and the fruit is sweet, unless they can taste and see for themselves. A love of literature is a priceless boon to a human being, one of the finest results which education and training can procure for us. By it we are furnished with unending means of the noblest entertainment for our souls and a most delightful occupation for our leisure hours. And who can tell what consolation it affords to the invalid or otherwise unfortunately situated person who may be cut off from social life and active duties! How many of the suffering, either in mind or body, have blessed the memory of the teacher who first guided their steps into this pleasant realm.

Good Literature in the Grades.

To arouse in the young Catholic an inclination for the best literature, that which reflects the religious mind and religious sympathies of some of the greatest and noblest of our race to awaken an enthusiasm for such reading, is a work well worthy of our efforts and of our keenest interest. Love and esteem, then, for Catholic literature should hold preeminence in no place more surely than in the grades, both high and low, of our parochial schools and academies; for, in school life is sown the lasting seed, as the pupils are at the impressionable age when the trend of thought can be turned to the beautiful and true, or to the false and frivolous. It is, therefore, of the utmost importance that their minds be stored with the highest and best; and one of the most effective means for ac-

complishing this end is by awakening a love for the writings of those who have held, as they now hold, the priceless gift of Holy Faith.

But the difficulties in the way are many and various. We must have the matter in such a form that it may appeal to their young minds. In both high and low grades, but especially in the lower grades, we can make them familiar with Scriptural scenes, events and characters by the use of the Bible History, which holds a place as a text book in all Catholic schools. To some children, however, Bible History appears to be a difficult study, and, of course, in such cases, it is a cause of anxiety to the young student and thus loses its power to attract and please him, and he will not be likely to acquire a love for it. If the Bible History stories were told orally in a clear and simple form to young children, before they were required to study the book, it might prove helpful, by making the study easier and more enjoyable, and consequently be a means of awakening a love for Catholic literature.

Series of Readers and Special Texts.

Then, a series of readers made up of a miscellaneous selection from our best writers and from other authors, who have written sympathetically of things interesting to Catholics, is an excellent way to develop in the minds of younger children a taste for Catholic reading.

Another valuable help suggesting itself to us, as tending towards this end, is that of the Catholic Classics, published by Ainsworth & Co., which are becoming popular in many schools, and which, when judiciously used by a teacher, imbued herself with a love of the good and beautiful, will not fail to awaken interest and esteem for their contents in the young minds under her care.

Besides the Classics for supplementary reading, it would be well to provide for each grade a small collection of books, suited to the capacity of the children, so that they may be readily supplied with good and useful matter for home reading. These books they should be urged to use freely, and encouraged to give an account, occasionally, of this outside reading. In this way they can be furnished with books which would be too expensive if purchased by each individual child. The works of Mrs. Sadlier, Mrs. Dorsey, Father Finn, Dr. Sheehan, Father Ryan, Cardinal Newman, Cardinal Wiseman and other zealous Catholic writers should find a place in this library.

A taste for literature might be cultivated in those children that have an aversion for it by having a good reader read aloud for them, and explain the interesting points in the matter read, and thus develop their appreciation of the pleasure and profit to be found in good books.

How to Arouse Interest in the Best.

A few well prepared words of explanation on a poem, or a prose selection about to be read; a short sketch of the author's life, or of some special incident in his life, just before beginning this class, will do much towards fixing the attention of the pupils on the work under consideration.

We believe that a knowledge of the author's life greatly tends to a deeper love of his writings. When we hear of St. Thomas, the Angel of the Schools, and of his great love for the Hidden Savior, how much more deeply do we ponder over his "Adoro Te" or his "Pange Lingua," and how we feel the lines thrilling our very being in the realization that they are the words of a Master Mind in lowly adoration before the tabernacle throne of the all-wise God-Man.

The same is experienced when dwelling upon the lives of the other great writers in connection with their works. How we learn to love the works of Dante, Manning, Newman, and the countless noble names in our Catholic literature, when we link the special virtues of their lives with the masterpieces of their mental vision.

During the literary reading or recitation, if it can be done without making too great an interruption, it is well to call attention to special stanzas, quotations or lines of marked depth and sublimity of thought; and, sometimes, a little talk on the import of the author's or poet's lesson will not be found an untimely digression, but rather an incentive to deeper interest on the part of the pupils. The memorizing selections from the foremost authors is a great help to a love for their works, and endorses a desire to read the whole poem, or book—an undertaking which perhaps cannot be accomplished in the short space

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of time allotted to a literature class. Brief selections read and discussed frequently, and compared with the creations of other writers, taking special care to dwell on the fact that Catholic productions breathe forth the soul's realization of the Divine, both in prose and poetry, help wonderfully towards a love for these writings.

Literature with Religious Inspiration.

In Newman's "Dream of Gerontius," how much of the sublime in our holy faith can be impressed on the young minds, and what a contrast can be drawn between it and "The Raven," for, while rhythm and melodious arrangement may be incomparable in the latter, it is the lesson of the higher life and immortality, found in the former, that is, after all, of paramount importance.

The establishing of reading circles or literary societies, even to the exclusion of some one lesson on a certain day each week, is a great assistance in this matter. These circles, when properly conducted by an enthusiastic teacher have been found, by experience, an invaluable help. The quotations required in answer to roll call, the few carefully selected papers given out for discussion, the questions bearing on the subject to be answered, often eliciting other questions, the few well directed remarks made by the teacher—all these tend to instill a love for the author, and love begets a desire for a more intimate acquaintance with his productions, whether they be light works or ones of deeper significance. Then, too, pictures can be brought into the class, and attention called to the fact that the artist has often been inspired with the outlines of his masterpiece, by hearing the sublime words of some great writer or poet, as in the case of Millet, who, from the Heaven-sent words of The Evangelist, uttered by some simple peasants, conceived his famous work of The Angelus, so inspiring in its simplicity, so thrilling in its lesson to the human soul. And what more beautiful subject for a picture could be suggested than Richard Crashaw's "Summary of the Marriage Feast at Cana," which, with his master genius, he expresses, "The modest water saw its God and blushed."

Special Programs for Certain Authors.

When the time allotted to the study of one author is finished, it is both pleasant and stimulating to greater activity in the study of the next one, to have a special program with the author just finished, and this will serve as a synopsis, thus making a lasting impression on the children's minds.

Encourage the children to keep note books in which to preserve the principal thoughts and remarks, also the selections and poems which appeal to them individually. The writing helps to impress the subject on their memories, and the books are sources of pleasure in after years, recalling the happy school days when their hearts were awakened to a love of truth and beauty by a study of Catholic literature.

DUTIES OF GOD-PARENTS.

The duties of god-parents, or sponsors, receive little attention these days; at least, not near as much as they deserve. Of course, the honor of being selected as a god-parent is appreciated; an offering is made at the baptism and perhaps an occasional little birthday present marks the passing years. But little is this compared with the demands of Holy Mother Church on all who assume the great responsibility!

Her purpose is not to impose an obligation of temporal, but of spiritual guardianship; hence she calls that relation which exists between the child and god-parents "spiritual relationship."

That the selection may be the best she restricts the office to two, a man and a woman; they must be practical Catholics, of good character, and willing to assume the grave obligation of taking the place of the parents, not only in the case of death, but in the case of their neglecting the spiritual education of the child. With the greater duties go, of course, the lesser ones, and a special devotion to its temporal welfare is also demanded. How far these obligations are respected may best be seen by considering the case of the orphan. How rarely do we find god-parents assuming these duties when the child is left homeless? Yet over uncles and aunts, over all natural ties, even that of brother and sister, stands this spiritual relationship.



If you have not yet remitted your subscription for the present school year, make it a point to do so this month. It is mutually advantageous to have all subscription accounts adjusted before the busy days at the end of the school term. "Do it Now" is always a good motto for teachers.



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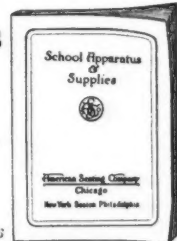
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Catholic School Journal—Feb.

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THE Interstate School is always determined to serve members of Sisterhoods more perfectly than they can be served by any other institution of the kind. We are now prepared to announce new accredited relations which should personally interest every Sister who feels the need of more extended preparation for her work in the schoolroom:

The Catholic University of America, at Washington, will give credit for work done in the advanced department of the Interstate School of any Sister who may enter the University for further study. More than twenty-five great schools now officially recognize our instruction as being entitled to the same recognition as is given work done in residence. We are particularly pleased to place the Catholic University credits at the command of our friends.

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Three Cities Want Academy.

The advantage a Catholic convent school is to a community is fully appreciated in Georgia, and three cities, Augusta, Atlanta and Washington, are strong bidders for the new St. Joseph Academy, which, recently burned, is to be rebuilt. On the invitation of a committee of business men,

headed by the mayor-elect, Linwood C. Hayes, the Bishop of Savannah, visited Augusta and was shown three sites, with which he was favorably impressed, but reserved his decision.

Millions for Propagation.

From an official report by Rt. Rev. Joseph Freri, Director of the Society

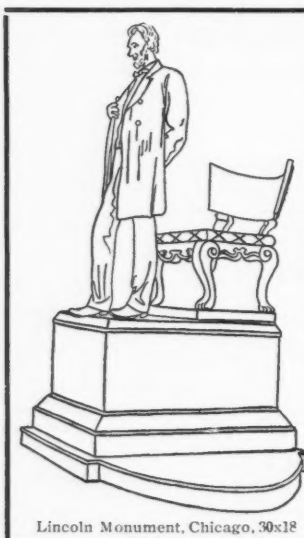
for the Propagation of the Faith, we glean that this worthy organization has since 1882 (that is during the past ninety years), donated to the missionary churches of America, over six million dollars and received from American Catholics three million dollars. Prior to 1891, the Church in America gave much less than it received; but for the past twenty years American Catholics have been enabled to reward the generosity of the society as exhibited in former years, when we were not so prosperous. During the five years, 1907-11, America gave \$1,150,000, and our poorer missions received back in aid about \$300,000.

Open School in Havana.

A movement has been set on foot by the students of the Christian Brothers' College at Havana, Cuba, to build, equip and maintain a free school in one of the poorer districts. They have already begun the work by devoting considerable time on Sundays to catechizing poor and neglected children, preparing them for first communion. They are also clothing the poorest of the children who come to catechism.

321 Catholic Papers.

Here in the United States there are, according to the latest official figures, some 321 Catholic papers. Of these, 201 are printed in English,



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Easter Day.

Easter Lillies, Easter Lillies Border, Cross with Lillies, "He is Risen," Hen and Chicks Border, Little Chicks Border, Rabbit Heads Border, Running Rabbits Border, Group of Rabbits, Old Hen and Chicks.

Memorial Day

U. S. Flag, Boy Holding Flag, Girl Holding Flag, Eagle and Shield, Shield and Flags, Goddess of Liberty, Soldier, Shield and Sailor, The Blue and the Gray, Flowers for the Brave, Memorial Day Calendar, Flag Day Calendar.

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Mary E. Mannix, author of "Patron Saints," etc.

J. Harrison, author of "Kind Hearts and Coronets," etc.

Rev. Michael Earls, S. J., author of "Melchior of Boston," etc.

Martin Holt, author of "Out of Bondage," etc.

Clara Mulholland, author of "Dimppling's Success," etc.

Richard Aumerle, author of "Brownie and I," etc.

Isabel J. Roberts, author of "The Little Girl from Back East," etc.

Grace Keon, author of "Not a Judgment," etc.

Mary F. Nixon-Roulet, author of "The Seven Little Marshalls," etc.

Jerome Harte, author of "The Light of His Countenance," etc.

George Barton, author of "The Mystery of Cleverly," etc.

Maurice F. Egan, author of "The Vocation of Edward Conway," etc.

Katharine Tynan Hinkson, author of "A Daughter of Kings," etc.

Dr. James J. Walsh, author of "Catholic Churchmen in Science," etc.

Frances Cooke, author of "My Lady Beatrice," etc.

M. C. Martin, author of "The Other Miss Lisle," etc.

S. M. O'Malley, author of "An Heir of Dreams," etc.

Anna T. Sadlier, author of "The True Story of Master Gerard," etc.

H. M. Ross, author of "Her Blind Folly," etc.

Rosa Mulholland, author of "Marcella Grace," etc.

M. E. Francis, author of "Miss Erin," etc.

Mary Agatha Gray, author of "The Turn of the Tide," etc.

Rev. Robert Swickerath, S. J., author of "Jesuit Education," etc.

Henrietta Dana Skinner, author of "Their Choice," etc.

Rev. A. L. Corbie, S. J., F. R. A. S.; P. G. Smith, Cahir Healy, Magdalen Rock, Maud Regan, Karl Klaxton, Anna Blanche McGill, Mrs. Francis Chadwick, Edith Powers, May Lowe, Florence Gilmore, Nora Tynan O'Mahony, Nora Ryeman, Louise Emily Dobree, Theo. Gift, Rev. L. Bonvin, Charles W. Sloane.

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51 in German, 24 in Polish, 7 in Bohemian, 5 in Italian, 2 in Slavonic, 2 in Magyar, 2 in Dutch, 1 in Croatian, 1 in Spanish, and 1 in an Indian dialect. The total makes up 13 dailies, 115 weeklies, 128 monthlies, 29 quarterlies, 2 bi-weeklies, 5 semi-weeklies, 4 semi-weeklies, 99 bi-monthlies and 16 annuals. Of the dailies, 7 are French, 3 Polish, 2 German, 1 Bohemian; but none, as yet, in English.

Seven Enter Religion.

Miss Martha Hickey of Cincinnati, last month entered Notre Dame through the local headquarters of that sisterhood, the Summit, in Walnut Hills. The Hickeys form one of the most remarkable religious families in the entire United States, numbering a family of seven, with one sister a nun of Notre Dame and the five brothers all priests.

Wonder at Georgetown.

The faculty of Georgetown University has been discussing the feat of Thomas Healy, a junior, who successfully passed a grueling examination in Greek, going through with the "Iliad" of twenty-four books and 15,693 lines as though it were his native tongue. Healy is a mere boy.

Ban on Two Hymns.

The Cardinal Archbishop of New York, in the archdiocesan synod held last month forbade the singing in churches of "Nearer, My God to Thee," and Cardinal Newman's "Lead, Kindly Light."

Catholic Educators.

The next annual meeting of the National Convention of the Catholic Educational Association will be held in New Orleans from June 30 to July 4, 1913.

236,000,000 Catholics.

The Sacred Congregation of Propaganda has presented to His Holiness the result of the latest general census of the Catholic population all over the world, which shows that the number of Catholics is now 236 millions.

Public School Failure.

David R. Forgan, Chicago, president of the National City bank, at the Association of Commerce dinner, made these remarks on the results of current teaching in the public schools: "Our public schools startle me. I wonder what they are teaching our boys? Few boys that seek employment at my bank are able to write a letter of application and use correct English, spelling and punctuation. I want to know what our schools are teaching in place of such common things as grammar and spelling. If it is something of more importance, well and good; but I would like to know what it is."

Many business men—successful men looking for helpers to go on with them and in time succeed them in business—are asking Mr. Forgan's question.

What are the public schools teach-

ing of so much more importance that, judged by the results that come under their observation, it causes the "three R's" to be forgotten in the schoolroom?

And is it, whatever it is, really of such importance as to justify neglect of what Mr. Forgan terms "these three essential things"?

Raymond Poincare, French President.

Premier Poincare has been elected president of the French republic by the national assembly.

Raymond Poincare is in his fifty-third year and has been in politics since his early youth, having been elected deputy in 1887.

President Poincare has been in many French cabinets, having served as minister of agriculture, minister of public instruction, minister of finance, and as premier. He was vice president of the Chamber of Deputies for four years. He became premier and minister of foreign affairs on January 14, last year. He is a lawyer by profession.

Social Service Work.

Catholic social service work is spreading over the land. In Chicago a social lecture bureau has been established under the direction of Rev. F. Seidenburg, S. J. In St. Louis, Mo., the social service commission, of which Archbishop Glennon is the honored president, has decided to inaugu-

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I felt the want of just such a course. To my great regret, this privilege has been denied me, for I am at the end of my career. At the same time, I am, as ever, very fond of music. It would be an agreeable diversion for me to go over the lessons.

I saw Mother Provincia a few days since; she was delighted when I told her the work of the Sisters and she gave me the names of several others she would like to take the course just as soon as circumstances will permit. With grateful thanks,

Respectfully,

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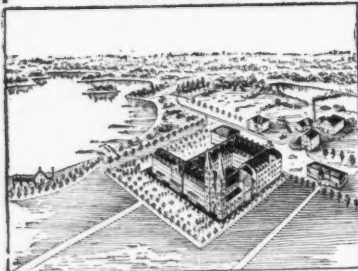
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CALENDAR: Winter Term opened December 10, 1912; Spring Term, March 4, 1913; Summer Term, May 27; Mid-Summer, June 24.

rate a lecture bureau which will become operative in January. Several branches of Catholic Federation in Boston, Pittsburgh, Portsmouth, Perry county, O., and other places, have also established lecture bureaus and hope by such work to stem the onward march of Socialism.—A. F. C. S. Bulletin.

Two Points of View.

"We hope we shall have no more Catholic free schools," says Father Phelan in the Western Watchman. "Our parishes are burdened enough already, and when we open a free school we saddle a monthly charge on the generosity of the people which the ever ready appeal of the scolding pastor will in time utterly fail to arouse to action. Catholic people are perfectly willing to pay for the schooling of their own children, and they do not ask help from their neighbors who are no better off than themselves.

In response to the above the Catholic Citizen remarks: "We think that the logical development is toward making our parish schools free schools. School societies, with annual dues, are found rather better than tuition fees. Besides, we have so many bachelors in our parishes. Tax 'em."

Fifty Years in Order.

After a lingering and painful illness

extending over two years, at the College of Notre Dame, San Jose, in the seventy-fourth year of her age and the fifty-first of her religious profession, quietly and peacefully, Sister Superior Mary Bernardine Tivnan, for twenty years provincial superior of the Order of Notre Dame in California, has passed to her eternal recompense.

Plans \$100,000 School.

Plans for a new \$100,000 school building were made known in Sacred Heart parish, Dubuque, Ia., last month. According to Rev. Father Boeding, pastor, the plans have been under consideration for some time, but details are being withheld until everything has been definitely arranged. In his sermon last Sunday morning, Father Boeding submitted a financial report of the year, and incidentally referred to the needs of a new school building by the parish.

Noon Mass in Lent.

At the request of Cardinal Farley a special privilege has been granted to St. Andrew's Church, New York City, for the celebration of a Mass at 12:15 noon daily during the Lenten season, for business men. A dispensation for a Mass at that time was necessary as the Church regulations require all Masses to be begun before

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Dan G. McMahon.
Mrs. F. Quillette writes from Cache Bay, Ont., Can., that she is also well satisfied with the effect of Pastor Koenig's Nerve Tonic against Epilepsy.
Mr. P. DeVoe writes from Brighton, near Rochester, N. Y., that he suffered since years from epileptic attacks, against which he tried many things, but nothing helped as Pastor Koenig's Nerve Tonic. Since he takes this the attacks appear but every four or five weeks.

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noon. St. Andrew's Church was the first church in the world to have a Mass as early as 2:30 a. m., for the night workers.

Catholic Senator From Montana.

Hon. Thomas J. Walsh, a Catholic, and a Knight of Columbus, has been elected United States Senator from Montana, receiving every vote cast in the two houses of the Montana legislature.

Cardinal Aids Temperance.

Cardinal Gibbons in a recent letter to the Baltimore Anti-Saloon League, says:

"I believe that, for their own protection, children should be taught the scientific facts respecting alcohol upon the human system and I heartily approve, as something tending to make such instruction more vital, the offer of prizes on a large scale throughout the schools of Baltimore for the best essays upon this subject written by children in grades where such instruction is given."

Up-To-Date Charity.

As an evidence of up-to-date business methods used in the Catholic Church, we instance the latest one in Brooklyn. There is a day nursery attached to Loughlin Lyceum of St. Cecilia's church. Daily through the streets of the parish a horse, wagon and man go the rounds in search of junk, old rags, old rubber, etc. The income from this assorted conglomeration of junk is sufficient to support the day nursery and feed the tots who are left there. The parishioners co-operate heartily, saying, "Waste nothing, the parish wagon will turn it 14505—TWO—Volkman Jan 27 to profit." It is consoling after all to think that one's old rubber boots are worth the price of a gallon of good soup.

Fire Destroys Academy.

St. Frances Academy, the mother-house of the Colored Oblate Sisters of Providence in Baltimore, was destroyed by fire last month, resulting in damage to the building to the amount of \$25,000. The big brick building which is separate from the handsome new chapel, sheltered 54 Sisters and 60 academic pupils, besides 98 orphans ranging from 4 to 13 years of age. When the firemen arrived all were obliged to leave the building. All the children were marshaled out in excellent order, saying their prayers.

Pope Aids Special School.

Pope Pius has contributed \$6,000 for the foundation of a special school at Frascati, near Rome, for young men who are desirous of becoming school teachers. The school will be under the management of the Salesian Fathers. All the orphans of the Messina earthquake who are being brought up at the expense of the pope have been admitted to this school. They will be trained for teachers.

To Take Over School.

At Trenton, N. J., the board of education is considering a proposition

made by St. Joachim's church to lease the church's parochial school at \$2,500 a year for five years. It was built at a cost of \$45,000 in a parish in the heart of the Italian section of the town. The parishioners did not contribute to the support of the school, and the church has been in a hard way to keep it going. Bishop

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Rates Colleges of Country.

The United States Commissioner of Education recently employed one Dr. Babcock to make a secret investigation (as a "specialist of higher education"), of the standing of the several universities and colleges of the country. Only two hundred copies of Dr. Babcock's report were printed, and perhaps it will not go much further owing to the furore it has occasioned. Only one Catholic institution, the Catholic University at Washington, is placed in the first class along with Harvard, the University of Michigan, the University of Wisconsin, Yale, Columbia, etc. The University of Alabama, the Armour Institute of Technology, Georgetown University,

Syracuse University and Trinity College, are among a large number put in the second class. Several of the New York daily papers have endeavored to make a sensation out of the matter by interviewing the heads of the institutions placed by Dr. Babcock in the second class. The Rev. President of Fordham University dismissed the subject with the sensible remark: "There is another way of settling this question." Of course! Simmered down, it is only one man's opinion (Babcock's) and with precious little authority.

League for Delinquents.

On the first day of the New Year a great state-wide movement for the prevention of delinquency among Catholic boys and girls was inaugurated in the archdiocese of Boston. For some months past the plans for the formation of this league have been under way and now the work that is destined to accomplish so much good for Catholic children throughout the state is formally begun. His Eminence Cardinal O'Connell has encouraged and blessed the movement, and its establishment in the Boston archdiocese has his hearty approval.

Had Lived 100 Years.

On Jan. 3, 1913, Sister M. Canisia Hund, of the Order of the Precious Blood, died at Maria Stein, Ohio, at the advanced age of one hundred years, one month and twenty-three days. The deceased was born at Na-

delhof, Baden, Europe, on Nov. 11, 1812, and entered the community of the Precious Blood at Maria Stein, Ohio, on Feb. 23, 1854. Her life was one of activity combined with cheerfulness and fervor and congeniality.

Plan New Buildings.

The Grey Nuns of Montreal are building a new and complete establishment. It will contain an orphanage for boys, another for girls, a school for boys, a school for girls and a home for old people.

Fix Population at 96,496,000.

The population of continental United States was estimated at 96,496,000 Jan. 2, 1913. This figure was used by the Treasury Department experts in determining that of \$3,350,727,580, the total money in circulation in the country that date, the amount per capita was \$34.72.

Sisters' Academy Burned.

The friends of the Sisters of Charity of the Incarnate Word will be grieved to learn that they have again sustained a serious loss by fire—although, fortunately, this time without loss of life, in the destruction of one of their academies at San Angelo, Texas.

An Old Altar Boy.

John Murtagh, who is ninety-four years of age, is the altar boy at the Mercy Home for the Aged, in Ithaca, Ill. He knows the Latin perfectly and serves Mass every day.

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Training Pupils to Develop the Number
Sense

WITH our advancement in Child Study, it is high time there were a surcease, maintains the author, of spending twenty minutes a day training children to juggle with figures which count for so little in mental growth.

Back to the beginning of the subject, says she, must we go, and deal out to our little folks the very beginning portion of it.

Let us apply the beginners in numbers always to the tools and the material in the home and the kindergarten, and have them learn by doing.

The child must see and hear and handle a thing before he has made it his own. Then he needs to tell it again and again before his tongue is fully loosened and his fingers nimble.

The Number Reader method is set forth page by page by illustrations in endless variety, by seat work, detailed step by step, which the simplest child mind can understand and execute, while foot notes for the teachers direct the management of the work, and the common sense of the method finds its justification in the deep interest and rapid progress of the pupils whenever working from the concrete to the abstract figure combinations.

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U. S. HISTORY AND CIVICS IN OUR PAROCHIAL SCHOOLS.

Prof. Jos. H. Anler, St. Louis, Mo.

I will touch briefly upon the following questions:

1. What is U. S. History?
2. What should be gained from the study of U. S. History and Civics?
3. What should be taught?
4. How taught?

History deals with man in his proper human sphere or capacity. It is a study of facts, with an inquiry into their causes and effects upon human beings.

U. S. History in general, is a narrative of events of lives and acts of men, or families, tribes or nations, since the discovery of America by Columbus. We may also call this American History.

U. S. History proper begins with the "Making of the Constitution" and extends to our present day.

What should be gained by the study of U. S. History?

Taught even in the poorest way, it trains the memory; it makes the child think and reason. Many facts are complex and must be analyzed, before they can be understood. Taking for example, Arnold's treason—is a fact composed of many minor facts; his extravagance, appropriating public money, his relations with Washington, etc. It is an excellent means to develop the mental faculties. It should teach love for country—patriotism. Example: Washington, Franklin, Nathan Hale, Robt. Morris, and others. Show how they sacrificed fortune and even life for their country. It should also show what Catholics have done for this country and its people; how religion has subdued the savage Indian; how the missionaries have labored, not for gold, but for the salvation of souls. The Catholics discovered and colonized Greenland. Christopher Columbus discovered the Western continent. The first to explore the Mississippi, from its northern waters to the Gulf of Mexico, were Hennepin, Du Luth, Joliet, Marquette, La Salle, etc. A Jesuit discovered the Salt Springs at Onandaga, N. Y., a Franciscan the oil springs near Lake Erie. The two oldest cities were founded by Catholics, etc.

At Bunker Hill, that first real test of heroic patriotism, there were engaged 1500 troops, 20 per cent of whom were Catholics.

The Part of Catholics in U. S. History.

It will give Catholic children a weapon with which to defend their rights. It will give the child knowledge of the truth, without which he may not be able to meet the sneers of others. The child will be able to tell that the bravest of the signers of the Declaration of Independence, Chas. Carroll, was a Catholic, and his brother, Archbishop Carroll, helped to lay the foundation of our freedom. Here may also be mentioned what part the German-Americans have played during these stormy times. How Steuben trained the raw, undisciplined recruits into efficient militia.

What Facts Should Be Taught.

What facts should be taught?

The selection of material is of unusual importance and difficulty. Few studies present such a large field of what can and what might be taught.

Historical facts should be grouped as to (a) Time, (b) Place, (c) Cause and Effect.

We can therefore ask: When was it, Where was it, and Why was it?

Time—Chronology deals with dates: it has been called "the one of the two eyes of history." We must pay attention to time relation of dates, especially the most important events. That the Revolution began in 1775 and ended in 1783. The Civil War in 1861 and ended 1865. The pupil should have a definite idea when the fact occurred. But dates should only be as labels upon subjects that have been made interesting. Dates that are famous should be remembered because they are famous—as October 12th, 1492, July 4, 1776, etc.

Place. Since history is action, it involves the idea of place as well as time. An action must take place somewhere, and some time. Therefore geography is closely connected with history, hence it is called the second of the two eyes of history. Political geography is nothing else but a form of applied history. Hence geography goes hand in hand with history, and a map must always be at

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hand when studying history. Pupils should make outline maps, and locate places where certain events took place, and they will remember facts more readily. Geography gives history its stage or theater of action. With Boston may be associated Lexington, Bunker Hill; with Philadelphia the Declaration of Independence, Trenton, Valley Forge, etc.

Cause and Effect. We must show the **why** and **wherefore** of historical events. What was the object of Columbus crossing the ocean; what prompted him to do it? Why England and not Germany or Italy ruled the colonies; why the colonists refused to pay for the stamped paper; in other words, why they protested against the Stamp Act or Townshend Act. We are now paying taxes, too, but no one thinks of revolting. "Taxation without representation, etc." The causes of the Revolution, Civil War, Mexican War, etc., should be studied carefully. The invention of the cotton gin in 1793, etc., its effect—it fastened slavery upon the South and made the Civil War inevitable; others like the Monroe Doctrine, etc. The effect on climate and soil upon the people and their industries. The people of the North **opposed** slavery—those of the South **avored** it—for reasons well known to everyone. The discovery of gold in California in 1848 brought a large population west, and was therefore the cause of building up of cities, etc., etc.

How to Teach U. S. History.

Short and carefully selected and well told stories make a good beginning for elementary study of history. Tell the child the story, either of an explorer, missionary, inventor, some great man or woman—Columbus, Father Marquette, Fulton, Mollie Pitcher, La Fayette, etc. Pictures representing historical scenes, like The Discovery of the Mississippi, The First Trip of the Clermont in 1807, The First R. R. in 1826, and many others, may be used with excellent effect both for language and historical lessons. First have the pupil describe what they see, thus arousing their curiosity—then tell them the story. The ability to tell a tale in a pleasing way is of prime importance to the teacher as well as to the writer of history. The word "story" is history, as a writer says. This is work for about the fourth grade. In the fifth and sixth

grade biographies of famous men and women around whose history very important fact can be grouped—Washington, Jefferson, Hy. Clay, Lincoln, Oliver H. Perry, John Barry, Paul Jones, etc. In the seventh grade more direct study of history should begin. The course during the seventh and eighth grades could consist of a carefully selected and arranged number of topics that cover the salient points in the history of our country. No not choose too many topics. One topic well taught, that arouses genuine interest and love for reading, does more good than a half dozen gone over hurriedly. Bear in mind that it is our purpose to create **love** for history. If we have accomplished this, the rest will take care of itself. You will not have to **insist** that the lessons be studied. Encourage supplementary reading on different subjects, in books which they have at home, or can get from the libraries. I have in my mind a boy of last year who would be reading history whenever his lessons were finished. He had no time to talk, or look around, he was busy, but when the class recited the history lesson, he could relate intelligently the whole lesson in his own language. We all know boys like to read stories of battles, generals, soldiers, inventors, etc. If encouraged in this they will not read dime novels or other trash.

Arouse the interest of reading historical works of great men and women. In studying biographies of great men, or certain events, introduce suitable selections from our American poets. When studying about the "minute men" during the Revolution, have the class read and memorize, if not all, parts of Longfellow's "Paul Revere's Ride." When studying the Civil War, and Sheridan, you may introduce "Sheridan's Ride." Boys will enjoy it, and it makes an agreeable change. If the War of 1812 is studied and you get to the bombardment of Fort McHenry, sing the "Star Spangled Banner," explaining to the class under what circumstances this national song was written. Children should be encouraged to memorize national hymns like "Star Spangled Banner" and "America," which, later in life, they will use. In my mind it would be more advisable to use the U. S. History in preference to the reader, in the upper grades, since it would create love for history; the subjects are more interesting, and for the

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most part easier understood than the majority of selections from our readers. Use the reader, of course, for certain selections cannot be found in any history, but the greater part of them are beyond the comprehension of children in the seventh and eighth grades.

Studying Local History.

Do not forget to teach the history of the home state, town or city. For example, take Missouri. Show how it was a part of the Louisiana Purchase, bought from France in 1803, that the first settlements were made at St. Genevieve, 1735; St. Charles, 1762; Florissant, 1776; St. Louis, 1764; and that these were **Catholic** settlements. Show when it was organized as a territory, 1812; when admitted as a state, 1821. Take up the Missouri Compromise. What part Missouri took during the Civil War, how it was saved for the Union by men like Sigel, Blair and Lyons. The development of the cities, like St. Louis, in civil and religious matters; churches, railroads, industries and commerce; its resources, etc. The population in 1821 of 5,500 as compared with nearly 700,000 now. Great events like "The World's Fair, 1904"—all this will interest pupils.

The Subject of Civics.

Now just a few words about Civics, or Civil Government. Civics is closely affiliated with history, it is emphatically an historical study. On the one hand a knowledge of political science is necessary to the successful pursuit of history; on the other hand, history is the torch that illuminates political science, as "Hinsdale" put it. Indeed, the two studies are so closely related that they can easily be carried on together. For a decade or so, more attention was paid in our schools to the teaching of Civics or Civil Government. The aim has been to teach certain facts and principles relating to the government, so as to enlarge the intelligence of the pupils and to inspire them with the spirit of **civic duty**, and of patriotism, and of civic spirit, i. e., love of country and disposition to insist upon the rights and perform the duties that spring from the citizen's relation to civic society and the state, city, county or town. We must consider two form of government: National and State Government. The pupil should understand the similarity, and the difference between the two government. That they both have three branches, the legislative, executive and judicial. That the legislative is composed of the two houses which make the laws of the state; senators and representatives—how elected, how long the term of office, salary. The executive branch consists of officers from the constable up to the governor of the state, or from the marshal to the president of the United States. The judiciary consists of a series of courts, from the Justice of the Peace to the State Supreme Court, and the Supreme Court of the United States. By examples it can be shown how cases are tried in lower courts and how they are appealed to the higher courts, finally to the Supreme Court of the land, from which there is no appeal. Teach the leading duties of Congress, the President, the Courts, the main facts only. More attention should be paid to the government of state, as President Garfield stated: "It cannot be denied that the state government touches the citizen and his interest twenty times where the National Government touches him once." For the peace of our streets, health of our cities, for collection of taxes, etc., we must depend upon the laws of the state and city. The child gets his first lesson of experience of government at home, later at school, meeting of sodalities or societies, later parish and political meetings. This year will afford ample opportunity to study the working of the political machinery. We have had opportunity to study the nominations for president, later comes the election; explain that the president is not elected directly by the people, but by electors, etc. Points of agreement and contrast between our own government and the governments of countries like Germany, England or Russia, can be brought to show the difference of government of a **Monarchy** and a **Republic**. We must not forget to draw a moral lesson: That all government or authority comes from God (Catechism). Authority at home—parents, at school—the teacher, in the city—the mayor, etc., all are representatives of God, and there must be laws which are made by them, and they must be obeyed, because God's laws. The child must be impressed with the fact that there **must** be government. Human nature demands government, and the state seldom has to restrain those citizens, who in childhood have been taught proper respect for parental authority.



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In a throbbing cadence,
Through the twilight dim,
In a crooning murmur,
Comes an olden hymn;
Ringing, rising, falling,
Soft and low and sweet,
While the mellow echoes,
Whispering, repeat.

Organ-tones and voices

Perfectly they blend,
Till we fall to hoping
That they will not end;
That the lulling measures
May drift on and on,
Till they greet the rapture
Of the glowing dawn.

Rich and low and tender,
On the air of night,
Wafting with it incense,
Bringing us delight,
Comes the wordless music
From the far away,
Lending newer glory
To the dying day.

Thus may all the singing
Echo to the throne,
Like this hymn at twilight,
Into beauty grown;
Like this mellow music,
Perfect and complete,
Ringing, rising, falling,
Soft and low and sweet.

THE MYSTIC SEVEN.

On the seventh day God ended His work.
On the seventh month Noah's ark touched ground.
In seven days a dove was sent.
Abraham pleaded seven times for Sodom.
Jacob mourned seven days for Joseph.
Jacob pursued a seven days' journey by Laban.
A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.
On the seventh day of the seventh month the children of Israel fasted seven days, and remained seven days in their tents.
Every seventh day the law was read to the people.
Solomon was seven years in building the temple.
In the tabernacle there were seven lamps.
Naaman washed seven times in the river Jordan.
There are seven sacraments.
There are seven capital sins.